



Chicago, Ill., February, 1910.

THE PASTOR'S MESSAGE

Dear Friends:—We are facing two very urgent financial questions. The raising of the mission apportionment for our church is a matter of immediate necessity. Some of us may have felt that the amount assigned to our church—\$1,872—was rather more than our fair proportion, especially in view of the large sum which is contributed by our Woman's Mission Circle, and which is not included in this apportionment. Personally, I think that the amount is eminently just, although it will mean very energetic work to secure the balance still due. This effort is rendered exceptionally hard this year, in view of the unusual expenses, in the way of repairs and improvements, which the church has been obliged to bear during the past year.

A strong committee has in hand the work of raising the \$700 still necessary to complete the apportionment. This committee consists of Dea. J. P. Ahrens, chairman; Mr. W. H. Craig, secretary; Mrs. R. R. Donnelley, Mrs. T. G. McLaury, Miss Church, Dea. C. A. Pienkowsky, Dr. C. G. Lumley, Mr. T. J. Holmes, Dea. E. P. Strandberg, Dr. E. C. Spinney, Mr. C. R. Stouffer and Mr. Bowman Lingle. At a meeting held recently at the pastor's house the committee decided to undertake to raise \$75 each. In this work they are now engaged, and the prospects indicate that success will crown their brave efforts. We have less than six weeks in which to complete the raising of the \$1,872, so I earnestly solicit the co-operation of all our membership in this undertaking. It seemed best to make no public appeal. It is hoped, therefore, that there may be many voluntary contributions.

ferred is the church budget, as submitted by the Board of Trustees. The total sum needed, in order that all bills for repairs may be paid, the painting and decorating of the entire church accomplished, and the regular annual deficiency fund provided, is \$6,500. This looks quite prodigious. Many have given large and noble gifts, in addition to their ordinary offerings, during 1909. Many with small means have given gloriously. It is a constant marvel to me that so much is contributed, and in so free and generous a spirit. We have a strong body of truly devoted men and women. Can we accomplish this other great enterprise? I believe that we can. I believe that we will. God has abundantly blessed this church in the past. He has richly blessed us during recent months. He will hearten us also for this new task. I believe He will give us the victory!

* * *

Think what this would mean! A church in perfect repair. A church clean and beautiful within. Every debt fully paid. The expenses of the year provided for. All these achievements, together with the release of the church from its mortgage indebtedness, and the interest on the same, recently accomplished through sale of the lot beyond the church, would surely cause us the most profound joy and gratitude. Add to this the successful raising of the entire amount of the missionary budgets of the church and the Mission Circle, and a series of triumphs will have been gained which will hearten and empower our grand old church for years to come. Let us do it!

Your affectionate pastor,

Austen K. deBlois.

The other important matter to which I re-

LOCAL CHURCH NEWS

OBITUARY.

William Pickett.

The funeral of William Pickett was held on Sunday, January 16, at the residence of his grandson, Robert J. Pickett, River Forest, Ill. His son, Charles C. Pickett, and five grandsons served as pall bearers. Dr. D. T. Denman, pastor of the Oak Park Baptist Church, and Dr. Judson B. Thomas conducted the services, the latter accompanying the family to Rose Hill Cemetery.

Mr. Pickett was born in Connecticut in 1824 and entered into rest at the good old age of eighty-five. He and his son, the late W. Stanley Pickett, came west in 1871, and engaged in the brokerage of hardware in Chicago. In this line he continued successfully until advanced age compelled him to lay down business cares.

Immediately on arriving in this then far western city, Mr. Pickett joined the old Union Park Baptist Church on the West Side. The family removed to the South Side in 1884, at which time he united with this church, where he continued as a member until his death. He was the first superintendent of the Chinese Baptist Mission, which was commenced in 1878, and in this mission his interest continued so long as he was physically able.

Mr. Pickett was a Christian with many upright, sterling qualities. He leaves a heritage of which his posterity can justly be proud. He is survived by his aged widow and four children. There are nineteen grand children and three great grand children. "Children's children are the crown of old men; and the glory of children are their fathers." "With long life will I satisfy thee."

Charles Duffield.

One of the oldest and most highly respected of our members passed to his heavenly home on January 24. Mr. Charles Duffield, was a son of the late Mr. Charles Duffield, for many years an honored deacon in the First Baptist Church. Dea. Duffield and his family moved to Chicago in the early sixties from Louisville, Ky. Charles Duffield united with our church on January 2, 1863, at the same time with his father and mother, by letter from the Louisville church. For just forty-seven years he was a faithful member here. Although not in sturdy health during the past year, he had been with us at the communion service on several occasions, and retained his interest in the church he loved until the end. To his bereaved wife and sisters we tender our loving and sincere sympathies.

H. D. Everingham.

The recent death of Mr. H. D. Everingham brought sadness to many hearts. He was one of the most successful Sunday-school superintendents and one of the most zealous workers the First Church has ever had. He had been living for several years past at Fort Madison, Iowa, but he still retained his membership with us, and manifested an interest in all our work and plans.

THE TRUSTEES.

At a recent meeting of the Board of Trustees, the writer was requested to keep the church advised from time to time through "Church Life" of the things that come before the Board, which would be of interest to the church membership.

It may be well to say in the beginning that we do not wish the members of the church to feel that they cannot go to the Board of Trustees when they wish to, for the Board of Trustees certain has frequently to go to the church members. The board is only one of your committees which has certain well defined duties to perform for you, a great many of which cannot be performed at all without your assistance.

We have our joys which we are always glad to share with you and from the very nature of them they soon leak out and become common property, whether we would or no. We have our troubles too. Some of them we keep to ourselves—it is part of our business. Others of them we will ask you to share with us. We confess to being in trouble now. Our budget this year shows expenses over ordinary receipts of \$6,500. We have looked into your pocket books two or three times on recent Sundays for the \$6,500 and you showed us only \$1,500. We have talked among ourselves and written to you and we must confess that the absence of that \$5,000 troubles us. About \$2,000 we owe on repair bills that are past due. It will probably take \$3,000 to clean and decorate the church, so as to put it in proper shape. There are only ten of us, while there are about 1,000 of you. We want you to share your share of this trouble with us.

J. G. Marsh,

Secy. Board of Trustees.

THE MISSION CIRCLE.

The annual meeting of the Woman's Mission Circle was held on February 11, which was also the day appointed for special prayer for missions. Fifty-eight members were present. The reports read were full of encouragement, and showed that although the women of the church have been making special efforts to raise their portion of the repair fund, the apportionment of \$700 for Home and Foreign Missions has been secured six weeks earlier than in former years.

The report from the Chinese Mission in our city, sent by Miss Pickett, is always of deep interest, and the tender tribute to the strong influence of Mr. William Pickett in this work, found a response in every heart.

Miss Ergenzienger spoke with enthusiasm of the new work she is to undertake under the direction of the Woman's Home Mission Society in Alaska, where she is to have charge of a home for orphan girls. She desired the interest and prayers of her Christian sisters as she goes to this new field.

Mrs. Kline, treasurer of the Woman's Baptist Foreign Missionary Society, spoke of the new missionary enthusiasm developed in recent years, and commended the literature of our societies as a means of awakening intelligent interest in world-wide work.

The topic of the afternoon was "The Gospel among the French in Our Own Country," and

LOCAL CHURCH NEWS

was presented by Mrs. I. A. Tolman and Mrs. Dickson, who spoke of effective work among the Canadian Catholics of New England.

Mrs. Paige gave an account of the excellent result from the labor of Miss Nicolet among the French population in the neighborhood of Detroit.

Mrs. R. F. Bennett was made a life member of the Woman's Home Mission Society, and Mrs. B. Davies of the Woman's Foreign Mission Society. The music provided by Mrs. Marshall and Miss Tucker was much enjoyed. The Circle voted to invite the Woman's Mission Union to meet in our church in March, 1911. A pleasant social followed adournment.

The officers chosen for the coming years are:

Mrs. J. F. Gillette, president.

Mrs. H. F. Googins, vice president.

Mrs. S. T. Foster, secretary.

Mrs. W. R. Raymond, treasurer.

RETRIBUTIVE JUSTICE.

Once on a time there lived a dame,—
No matter where, or what her name—

Whose grasping greed for pelf
On one occasion, if not more,
Led her, in bart'ring at a store,
To overreach herself.

As was her wont, she came one day
With butter and with eggs to pay
For groceries, in exchange;
The tradesman found the eggs all right,
But in the butter, out of sight,
He found a substance, strange.

Inside the roll, the tradesman found
A stone, that weighed well nigh a pound,
Had slyly been concealed;
At once this thought came to his mind:
"I'll weigh it back to her in kind";
But nothing he revealed.

Her shopping done, she said "Good day,"
And with her purchase went her way,
Content and satisfied,
But ill prepared for what she found
On op'ning it: here, smooth and round,
The stone lay snug inside.

Amazed that her dishonest trick
With sharp recoil returned so quick,
Her anger knew no bound;
And she declared, "As I'm alive!
This stone I've bought for thirty-five,
Sold for twelve cents a pound."

Remembering how she'd schemed with zeal,
And now was worsted in the deal,
She learned, without a doubt,
Those oft forgotten words are true—
"Your evil deeds come back to you."
"Your sin will find you out."

Richard Bentley Twiss.

Chicago, February, 1910.

THE CENTRAL CHINESE MISSION.

I print the following letter in Brother Fung's own language. It is a strong appeal. A quiet but most effective work is being done at the Chinese Mission by our dear brother and his fellow-laborers:

Chicago, Ill., Jan. 11, 1910.

Rev. Austen K. deBlois,

My dear Pastor:—I have been at the prayer meeting last Wednesday evening. But sorry you were not there and sorry to hear that you are not very well. I trust that you are better now. I try come to see you sometime ago, but I was very busy, therefore not able to do what I should do. Now, I like to tell you something of our mission. We have in present members about sixty; they are about nearly fifty belong to the First Baptist Church, and have more than thirty living at China now. Only have eighteen or twenty in Chicago. Our mission the total expenses is about \$1,400 a year. Of this amount the American B. H. M. Society pay me \$300, and the Executive Council pay \$300 a year, so may salary totals \$600 a year. The rent and other current expenses, which amount to \$800, are pay by the mission. The Sunday-school collection amount to about \$103 a year. Aside from our own expenses, we sent the Baptist Boys' Academy of Canton, China, \$186, and \$586 to aid in building the new chapel, also sent \$86 to help in the girls' school, and \$83 to the school for the blind. I came to Chicago from Seattle, Washington, last January, and feel greatly encouraged to see the interest picking up and many new boys added to our members. Now have a young man waiting for you to baptize to him, and had five bring their letters to put in your church. So you see our work is improving and our little mission is doing all we can for our Master in Heaven. But sorry the Executive Council of the city somewhat not wanted to help our mission, so they only appointed me to work among our Chinese, six months from last October 1 to next March. I don't thing that is God's way. Therefore I wanted you to explain that. May they know that our Chinese work is not in vain in the Lord. I sent \$14 to Mr. Clarke last Friday. Ten is myself gave to the church for repairing and two is sent by Tom Fon and other two is some brother left that here, he gone back to China last few months.

Our mission is needing five more teachers on Sunday afternoon, and one for the Bible class for teach the Chinese women, eight young ladies. Please ask your church send some come to help us and pray for us.

Every Foreign Missionary Board are putting much attention to forwarding to China. Thousand thousand dollars spent in China year by year. But we come to America. They does not want to help us. I think that is very strange for us to know. So I tell you all the matter. May be you can help us. God bless you and your work. I will bring our young man, come to see you and the deacons.

Yours truly,

James Fung.

NEWS AND NOTES.

The Plus Ultra class was given a warm reception on Saturday evening, January 8, by the Tribune pressmen and were shown the process in which the papers went through.

Mrs. Carrie T. G. Fish has lately returned from a delightful visit to the National Capital. Her Sunday-school class and the church at large give her a hearty welcome home.

The Rev. Holmes Whitmore, of Dayton, Ohio, was the guest of Mrs. N. Hanchett and family, a few days recently.

Dr. E. C. Spinney, our beloved Sunday-school superintendent, met with a severe accident, being thrown from a street-car which he was about to take, in the down-town district. He was confined to his bed for some time, but was given a royal welcome on his return to the school last Sunday.

Mrs. Leander Stone has been ill with pneumonia for several weeks. She is now recovering but is still feeling far from well. Mrs. Stone was the founder of the Young Women's Christian Association of Chicago, and has long been prominent in philanthropic activities in the city. We rejoice that she is now growing stronger day by day.

THE JAPANESE Y. M. C. A.

Every Sunday we have present with us some of the young men who are connected with the Japanese Y. M. C. A., which has its headquarters at 3036 Groveland avenue, quite near our church. I have received the following historic sketch from Mr. Kunekara, and I take pleasure in giving it to you through the columns of "Church Life."

A. deB.

A Short History of the Japanese Y. M. C. A. of Chicago.

The following is an account of the original movement that caused our present organization and is a history of the Japanese Y. M. C. A. to the present time:

From 1901 to 1903 Hon. Toshiro Fujita located in Chicago as the consul of the Japanese Imperial government. He was such an earnest Christian as to show forth his anxiety to reach those Japanese residents in Chicago with a Christian influence. In this urgent desire he formed a group of Christian young men and gave it the name of the Japanese Christian Society. This group of young men met twice a month at his house, and had devotional meetings. The sincerity and earnestness of the consul led a great many young men into this society, and influenced them deeply. Many a time he was obliged to take the position of secretary as well as counsellor. He left Chicago for Japan in the summer of 1903, but his influence was still strong upon those young men who came into contact with his movement, and the society has been kept up until it united with our Japanese Y. M. C. A. in 1907.

In December, 1904, some Japanese Baptist young men at the University of Chicago organ-

ized a Japanese Baptist Mission, and they met every Sunday afternoon at the Immanuel Baptist Church. Messrs. A. Tashiro, K. Shimose, K. Katutae and S. Miyamori were leading members of that mission. But their work did not last long; after they finished their work study, they left the city, and the mission was left alone without any leader. However one devoted American Christian woman came forward and re-established the work. She is Miss Kate Goodman, the niece of Rev. J. Goodman, of the Immanuel Baptist Church. She organized a Bible class and taught the few young Japanese. Sometimes she asked some Japanese divinity students to come and preach to her small class. Thus she carried on the work until she left Chicago for New York in 1906.

This devoted work by Miss Goodman gave a great inspiration to those Japanese divinity students who were studying at the University of Chicago at that time; and Mr. N. Otsuka, one of those students, proposed to renew the work left by Miss Goodman. Then Mr. Otsuka appealed to the Japanese Divinity students at several schools in Chicago, and asked them to co-operate with him in the new movement. The Sunday service was kept alternately in each divinity school to which the Japanese belonged.

While Mr. Otsuka was engaging in the new movement, Mr. K. Katatae came from Indiana to Chicago; it was in April, 1906, and he re-organized the Japanese Baptist Mission. Mr. Otsuka turned over his leadership to Mr. Katatae.

When Mr. Katatae publicly announced his important mission in Chicago, he met with a great many friends both Americans and Japanese; and among them one is especially worthy to receive honor; she is Mrs. Charles W. Henson, the daughter-in-law of Rev. Dr. P. S. Henson, lately of Tremont Temple, Boston, Mass. She worked very hard for the cause of the Japanese mission, and through her own influence she added many American friends as well as supporters to the Japanese mission.

When Mr. Katatae resigned in January, 1907, the charge of the mission was taken by Mr. M. Shimadzu, who was then a divinity student of the university of Chicago. But in September of the same year, Mr. Shimadzu left Chicago for New York; and Mr. M. Furuya, a student of the Chicago Theological Seminary, succeeded Mr. Shimadzu.

In July, 1907, the name of the Japanese Mission was changed into the name of the Japanese Y. M. C. A. of Chicago, and in the following month the boarding house, under the auspices of the said Y. M. C. A., was established at 3036 Groveland avenue.

In May, 1908, Mr. Furuya left Chicago for Los Angeles, Cal., and Mr. Shimadzu again took charge of the work, coming back from New York.

In October of the same year the house moved from 3036 Groveland avenue to 2251 Calumet avenue. Mrs. Henson, Mr. Furuya and others were prominent in raising some \$300 for the fund of the Y. M. C. A. collected from both Americans and Japanese.

In May, 1909, the Japanese Y. M. C. A. moved again to the present house at 3036 Groveland avenue.

The aim and work of the organization will be outlined briefly. There are about 400 or 500 Japanese in Chicago, and most of them are young men, the majority are students. Since there are so many different colleges, schools and institutes, naturally many Japanese students are anxious to enter these schools; but all of them are not well-off, some of them are working very hard to accomplish their desire to go through college. Our Y. M. C. A. will help them as much as possible by securing employment for them. Thus an employment bureau has been opened at the home.

The Japanese Y. M. C. A. is very anxious to reach young men with spiritual influence, and religious meetings are held on every Sunday and Saturday.

Providing many helpful books, magazines and papers, the Japanese Y. M. C. A. is inviting the reading interest among our young men.

We are now undertaking to establish the athletic department, and many young men will be grateful to us when this plan is accomplished.

We are issuing a monthly paper since last October, and circulate it widely among Japanese in this country. By means of this paper we keep in communication with our friends both in the United States and in Japan. May God bless our work.

Mrs. C. W. Henson, President of Austin Women's Auxiliary.

Miss Mary L. Smith, Secretary of Austin Women's Auxiliary.

M. Shimadzu, Secretary of the Japanese Y. M. C. A.

Y. Tsunekava, Director of Religious and Publishing Department.

K. Toda, Treasurer.

T. Arakava, Director of the House Department.

Members of the Board of Trustees: K. Nishi, H. Nakagawa, S. Macyana, S. Satow, S. Yamasaki.

THE WOMEN'S BENEVOLENT SOCIETY

Met for the first time in 1910, on January 7, with fifty-seven members present. As cordial greetings were exchanged our plans were informally discussed while the work went busily on. If it were possible for our women to get to the society on time and such a large contingent were not called out on committee work at each meeting, the results would be more encouraging to Mrs. Smith and her aids on the cutting committee, and they would not be obliged to meet at other times to finish up the garments begun and left in unfinished state at the regular meetings. A strong demand is made this month for clothing for both boys and girls, also bedding. Mrs. Wigney will be thankful for donations along these lines during the balance of the winter. Sixty-five members were present at the meeting on the twenty-first. Several new members were cordially welcomed. Miss Ahrens and Miss Raymond, representing the Young Ladies' Aid. This certainly is encouraging and we hope they will use their influence to induce others to come.

The kindergarten, a new branch of women's work, is prospering and a training school for young girls in household work at our Raymond Mission is to be started at once, Mrs. Langworthy in charge.

Mrs. Langworthy is a new member, but she is a worker and enters into everything connected with our society with much zeal. So we grow in good works and look for still further blessings. Let our next meeting of the society be a large and enthusiastic one. Come prepared to work—thimble, scissors and, if needful, eye-glasses. The hours are from 10 a. m. to 4 p. m., with an excellent luncheon served at 1 p. m.

Mrs. J. A. J.

THE MESSAGE OF THE DAISY.

Rev. G. P. Sheridan.

In the garden of life I wandered,
Longing to find some sign
Of Him, who has made and keeps me,
But ere long I began to pine.

No visible person did I find,
No audible voice did I hear,
No vestige of Him who claims
My love, my service and fear.

But 'twas as I mused in loneliness
A voice I seemed to hear;
It came from a flower—the daisy;
A voice that was sweet and clear.

The voice it seemed quite personal,
And said, "Oh handle me,"
And as you look and wonder,
In me your God you'll see.

So as I took the daisy,
I found its voice was true,
And in its note so sweet and clear,
Creator and creature did appear.

And now in all His handiwork
His wondrous person I can see;
I doubt no more, for now I know
Him who made and keepeth me.

GOD'S WILL BE DONE.

By Miss Z. I. Davis.

Grant me, O Lord, a thankful heart,
Responsive to Thy love,
And knowledge unto me impart,
Akin to that above.

May that which Thou dost choose be first
For me when'er I have a choice;
For righteousness teach me to thirst
And ever hear and heed Thy voice.

As high as Heaven is from man,
So high are all Thy thoughts divine:
So Thou for us canst greater plan,
For wisdom infinite is Thine.

Be this, O soul, my daily prayer
Until the sands of life are run:
Through shade and sunshine, joy or care,
God's holy will in me be done.

A newspaper publishes the following notice—
"Married at Flimstone, by the Rev. Mr. Windstone, Mr. Nehemiah Sandstone and Miss Whetstone, both of Limestone. Look out for brimstone."



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If we had more paid subscribers to Church Life we could afford to include a number of cuts in each monthly number—which we greatly desire to do. Don't you want to have it sent by mail each month? Fifty cents. Send your name on a postal or drop a request in the contribution basket at any service.

Subscription price, fifty cents a year. Remittances and changes in address should be sent to Dr. de Blois, to whom also matter for publication should be sent on the first day of each month.

Pews or sittings in the church may be obtained from the pew committee, Messrs. R. B. Twiss, Webster Tomlinson and E. L. Roy at the close of any church service. Diagram will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to Church Life for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

GOOD MORNING.

Good morning, Brother Sunshine;
 Good morning, Sister Song,
 I beg your humble pardon
 If you've waited very long.
 I thought I heard you rapping;
 To shut you out were sin.
 My heart is standing open;
 Won't you
 walk
 right
 in?

Good morning, Brother Kindness.
 Good morning, Sister Cheer,
 I heard you were out calling,
 So I waited for you here.
 Some way I keep forgetting
 I have to toil and spin
 When you are my companions;
 Won't you
 walk
 right
 in?

"HOW A SLAVE OBTAINED FREEDOM."

In Prof. Park's memoir of Rev. Samuel Hopkins, he gives an account of a remarkable African, who was a slave in Newport, R. I., and who made great progress in self-education. The following account of the manner in which he gained his freedom rests on the authority of several eminent men, who knew the facts.

The slave's name was Newport Gardner. He was allowed to labor for his own profit during whatever time he might gain by extra diligence. The slave devoted all this gained time to procuring the means of liberating himself and family. He was finally advised by a deacon of Dr. Hopkins' church to spend this time in fasting and prayer for his liberation; and he was assured of more rapid success in this course than in that of manual labor. Accordingly, having gained a day, this pious colored man, without telling this plan to anyone except Dr. Hopkins and two or three true Christian friends, spent all that day in secret fasting prayer, that he might obtain his freedom. His master, totally ignorant of his slave's occupation, sent for him about four o'clock in the afternoon, but was told that Newport was engaged for himself, this being his gained day. "No matter, call him," said Captain Gardner. After some hesitation the slave was called and his owner gave him a paper, on which was written: "I, Caleb Gardner, of Newport, R. I., do this day release forever, Newport Gardner, his wife and children, etc., etc." adding some conditions which could be easily complied with.

The slave received his freedom with gratitude to his owner, but with still deeper gratitude to his all-wise disposer above, who had signally answered his request for freedom, even before he had finished his supplication.

Say naught to the mocker, for he is not worth heeding; but say to the poor suffering heart itself. Wait! joy cometh in the morning. . . . There is a way of sitting still that by its heroic patience wins the battle.—Joseph Parker.

BY HENRY ALEXANDER LAVELY.

For all the storms He guides,
On all the winds He rides;
What we can bear He knows.

BY REV. E. H. BYINGTON.

ASK. Your father may have no objection to your accepting his friend's invitation for an automobile ride.* Perhaps it is not necessary to inquire if you may go; but it will please him if you secure his permission first. That money in the purse may be yours to do with as you choose, but you will bring cheer to your mother's heart by asking her about spending it. How often boys and girls say, "Oh, I know my parents will let me." Perhaps so, but ask them, even if it is not necessary. You may not be obliged to secure permission to take a car seat from the man occupying the other half, but it is a pleasant courtesy to ask permission at home. Always be willing to ask permission at home or abroad.—Congregationalist.

All churches should have three clearly defined lines of activity, and failing in any one of these, they fail to realize their highest and noblest success. These three functions are (1) the Evangelistic Function, (2) the Educational Function, (3) the Missionary Function. For my part, I do not believe that any church can be well-pleasing in the eyes of the Master which does not exercise all these functions. One church you call an evangelistic church, another a missionary church, and still another an educational center. And it is a lamentable truth that often the churches which specially emphasize one of these functions do so to the neglect of the others. For instance, in our day it is exceptional when you find an evangelical church which is at the same time doctrinally well

A GOOD NAME.

"Do you think," said General Lee, "that if my name is worth \$50,000 a year, I ought to be very careful about taking care of it?"—The Youth's Companion.

Believe, O soul, that art placed in this mysterious and glorious universe, that God formed thee from his spirit for no mean purpose, but for a destiny nobler than thy highest aspirations have pointed to. Believe in the best thoughts and whisperings that visit thy heart. If thou dost catch at times some gleams of the divineness of charity, of the glory of sacrifice, of the grandeur of faith, of the sky-piercing power of prayer, like mountain peaks jutting through fogs, or slopes afar off in the horizon light, believe in them with more enthusiasm than in the stupid dust of the beaten roads. . . . Believe in them, for they are the mountain principles and altar-piles of life.—Starr King.

TWO EPITAPHS.

"Think of Death," the gravestones say—
 "Peace to Life's mad striving!"
 But the churchyard daisies—"Nay,
 Think of Living!"

"Think of Life!" the sunbeams say,
 O'er the dial flying;
 But the slanting shadows—"Nay,
 Think of Dying!"

"Think of Death!" the night-birds say,
 On the storm blast driving;
 But the building swallows—"Nay,
 Think of Living!"

"Think of Life!" the broad winds say,
 Through the old trees sighing;
 But the whirling leaf-dances—"Nay,
 Think of Dying!"

"Think of Death!" the sad bells say,
 Fateful record giving;
 Clash the merry Yule-peal—"Nay,
 Think of Living!"

Dying, Living, glad or loath,
 On God's Road relying;
 Pray he fit us all for both—
 Living, Dying!

—Charles W. Stubbs.

A HERO OF MOROCCO.

BY MISS ANSTICE ABBOTT.

The sorrowful events which have stained Morocco with blood lead us back in thought to the past ages when Africa closed itself in hostility to the Europeans, and recall to us a forgotten hero whose name, however, should be engraved in the Golden Book of Humanity.

Pierre Porcon de la Barbinata, descended from an ancient Breton family, was born in St. Malo in 1639. He early felt himself, as have all others of his race, drawn to the limitless ocean. While yet a child, he was enrolled in the Royal Navy, where later he was counted as one of the bravest.

At that time the Mediterranean Sea was infested by barbarous pirates, who pillaged and destroyed the ships which they pursued. In their savage cruelty they either killed the crews or reduced them to a slavery which was worse than death.

In 1665, the shipowners of St. Malo, in order to safeguard commerce, armed a frigate and chose Porcon de la Barbinata for its commander, although he was but twenty-six years old. After having escorted several vessels and led them into safe harbors under his protection, the young captain saw leagued against him the hate and the determined efforts of the bandits of the sea. Alone, against twenty well-armed ships, the unfortunate frigate resisted a long time in a heroic combat. Vanquished at last, its captain bound with chains was brought before the Dey of Algiers.

He, without doubt, knew his man. Scrutinizing with a piercing look the calm and proud face of the prisoner he said to him: "They pretend that Christian gentlemen are men of their word. Be then free, and going to your master, give him

this letter in which I have stated my conditions of peace. Your life shall answer for his response. If the negotiations fail, swear to me that you will return and put yourself at my disposition."

"I swear it," replied Pierre de la Barbinata, and departed.

A terrible disappointment awaited him at Versailles. Louis XIV, the proud despot, refused to see or even hear an embassy of a barbaric sovereign. What could the unfortunate man do, whose hopes were thus cut off by a single blow?

This is what he did. It is simple and beautiful as a trait of ancient loyalty. He returned to his native town; put his affairs in order; made his will; bade adieu to his friends who tried in vain to turn aside his resolution; parted from his bride who hung to him in prayers and tears; and said farewell to his beloved mother who embraced him in her poor, trembling arms.

"Mother," said the young man, stooping down to kiss the white head burying itself on his shoulder, "this life that you have given me, I cannot preserve at the price of cowardice. Did you not yourself teach me when I was a boy, in showing me the spotless ermine on the coat of arms of our Brittany, that death was better than a stain? If I should stay here how miserable I should be, scorned by men of honor and scorn myself. The Dey would rightly say: 'This Christian, this Frenchman, this gentleman, has perjured himself to save his life!' And my conscience would repeat every hour and every minute: you have perjured yourself! Ah, no, bless me, my mother, and let me go. I cannot do otherwise."

And faithful to his given word, he tore himself away from the ties that bound him, traveled through France, crossed the Mediterranean, and gave himself up to the Dey who—beheaded him.

O, heart sublime, O, Pierre Porcon de la Barbinata! Teach us thy example, that life is of no value unless stainless, and that true nobility, that of the soul, which every child of God should possess, should never be disgraced by a lie nor by disloyalty.

A DAILY PAPER'S JUDGMENT.

Sometimes when listening to the ear-splitting yells of college men or witnessing the desperate physical encounters of the athletic field, thoughtful men and women wonder if this is what scholarship in America today means. Is it this only for which parents are ambitious and are making sacrifices in behalf of the education of their sons? We shake our venerable heads and fear that there is no deeper and more earnest meaning to college life than the triumphs of the football field and the boat race. But the mighty Student Volunteer Movement is a splendid response to those fears. Earnestness, purpose, consecration, self-sacrifice and lofty spiritual aspiration are disclosed as the moving impulses of thousands of students' lives, and we take heart for the future. . . . At a time when many falsetto voices are deriding and belittling the faith first proclaimed amid the hills of Galilee. It is encouraging to hear the deep, rich tones of a great scholar and thinker announcing his sincere and unreserved faith in those teachings. —Rochester Democrat and Chronicle.

A SABBATH FOR ALL.

"The Sabbath was made for man." Mark 2: 27. Are you doing your part to help every man to his fair right of resting one day in seven? Or do you buy your meat, groceries, candy and ice cream on Sunday? Would it not be the Christian way to let others know that as far as your example and influence go merchants and laborers of all kinds shall be encouraged to rest one day in seven from all tasks not "of necessity or mercy"? All men need rest one day in seven and the Sabbath was made for all. A godly Sabbath is the only true rest day giving all a fair choice. An editor writes in this way: "I have received written answers from about one hundred and fifty persons, many of them manufacturers, to the following questions: In your observations of clerks, mechanics and other employes, which class is in the best physical and mental condition for the renewal of business on Monday mornings, those who are church goers or those who spend the Sabbaths in picnics and other pleasures? The general answer is, 'church goers.' Hon. Darwin R. James, M. C., of Brooklyn, who has abundant opportunity for observation in this matter as a business man, as the superintendent of a mission Sabbath-school, and as a congressman, says: 'The Sabbath observers and church-goers, whether laborers, mechanics, merchants, or professional men, are in far better condition to enter upon work Sunday morning than those who spend Sunday in picnics and other pleasures, even of a comparatively innocent kind. The ordinances of God's house tend to physical as well as moral improvement.' Another answers: 'Church goers. Their conscience is void of offense. Their mental peace and comfort imparts increased power and endurance to the physical system.' 'Many working men have told me,' says a worker for their moral improvement, 'that a short, practical sermon rests them.' 'The church goers,' says Dr. J. E. Rankin, 'are as fresh as larks while the pleasure-goers have aches in the head, heart and home, and so come into the week all out of breath.' Says another: 'Church goers can be recognized in a crowd—clean, healthy, prosperous.' Mr. Clem Studebaker, the famous wagon manufacturer, says: 'My observation is that clerks and mechanics who spend their Sabbaths in church and Sabbath-school work are the best fitted for the duties of the office or shop on Monday morning.' Col. Franklin Fairbanks, one of the manufacturers of the Standard scales, says: 'Those who attend church and Sunday-school on Sunday are the most valuable in our business. I can tell the difference between them and others by their work in the shop.' Scores of manufacturers and merchants, on both sides of the sea, agree that 'those who go to church on Sunday are best fitted to go to work on Monday.'"

THE SECRET OF STRENGTH.

"He endured as seeing him who is invisible."—Hebrews 11:2.

Success depends upon many conditions. Character, circumstances, endurance. By character I mean the sum total of a man, all that he is. By circumstances, the sum of his surroundings. By endurance the power to conquer circum-

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man in life. Seeing man Moses smote an Egyptian and buried him. Seeing God he returned from Midian freed a people, gave the law, organized a religion, founded a government. The God you worship will determine the work you do, the life you live.

"The hand that rounded Peter's dome,
And groined the aisles of Christian Rome,
Wrought in a sad sincerity;
Himself from God he could not free;
He builded better than he knew;
The conscious stones to beauty grew."

The man who cannot free himself from God will endure, be strong with himself, with his relatives, with his nation, will not colonize ignorance and stupidity to be rid of it, but will give himself to save it.—O. P. Gifford in *The Standard*.

But, as I rose out of the laving stream,
Heaven opened her eternal doors, from whence
The Spirit descended on me like a dove;
And last, the sum of all, my Father's voice,
Audibly heard from heaven, pronounced me his
Me his beloved Son, in whom alone
He was well pleased.

—John Milton ("Paradise Regained" I).

NEOUS

plan has been slavishly copied from bad models—a cage of cells surrounded by corridor. Into this corridor are emptied the foul breath and foul language of the occupants of the cells. It becomes a common reservoir of deadly elements. The light of the windows and the pure air do not enter the cell directly, but only through this corridor. No man builds a pig pen or a hen coop on such a monstrous plan. Into these vile disease-breeding cells we thrust every year nearly a half million of our fellow men and women, the great majority between the ages of eighteen and forty years, and after injecting into their bodies and minds dirt and death, we send them out to carry destruction to their fellows—surely a wise and economic policy. Although these small, unsanitary cells are unfit for even a single occupant, the increase of crime which might naturally be expected from such methods has been so great that in many jails, two, three, and even four men are frequently confined. In an Alabama prison 240 men were recently found locked up in seventy-two cells. In the Harrison Street Police Station in Chicago, which W. T. Stead pronounced worse than any Russian prison as many as 150 men are confined in twenty cells. This may assist somewhat in explaining the estimate by the Chicago Health Department that tuberculosis cost that city last year twenty-three million dollars.

Let us hope and pray that the evolution of human kindness in which we all rejoice may soon become more apparent in our treatment of those who make mistakes in failing to obey the law, and this will be hastened by a realization that kindness to them is generosity to ourselves.

TEMPERANCE SPEECH BY AMERICAN LAWYER.

The following gem of English literature is a part of a speech made by a lawyer thirty-four years ago before a jury in Chicago. He said: "Gentlemen of the jury, I am aware that there is a prejudice against any man engaged in the manufacture of alcohol. I know there is a prejudice against a case of this kind, and there is a very good reason for it. I believe to a certain degree with the district attorney in this case, who has said that every man who makes whiskey is demoralized. I believe, gentlemen, to a certain degree, it demoralizes those who make it, those who sell it, and those who drink it. I believe from the time it issues from the coiled and poisonous worm of the distillery, until it empties into the hell of crime, dishonor, and death, that it demoralizes everybody that touches it. I do not believe anybody can contemplate the subject without becoming prejudiced against this liquid crime. All we have to do, gentlemen, is to think of the wrecks upon either bank of the stream of death—of the suicides, of the insanity, of the poverty, of the ignorance, of the distress, of the little children tugging at the faded dresses of weeping and despairing wives, asking for bread, of the men of genius it has wrecked; the millions struggling with imaginary serpents produced by this devilish thing. And when you think of the jails, of the almshouses, of the asylums, of the prisons, of the scaffolds upon either hand—I do not wonder that every thoughtful man is prejudiced against the damned stuff called alcohol."

(May 22, 1876.)

SPREADING OF THE WHITE PLAGUE.

MCKENZIE CLELAND.

Nearly three hundred years ago England learned by an expensive lesson the economic waste and extravagance of putting men in jail. Prisoners taken into court for trial spread infection to such an extent that 300 judges, lawyers and spectators died from jail fever and this event passed into history as the "Black Assize." It is safe to say that the graveyards which have been people by the "White Plague" as a result of prison conditions would look with disdain upon their little neighbor which was the beneficiary of the black epidemic.

Tuberculosis is a preventable disease and its implacable foes are sunlight and fresh air, the two things usually lacking in every prison cell. The seeming impossibility of separating the idea of punishment from imprisonment has resulted in the construction of jails with utter disregard of every consideration for health and comfort of the prisoner. "As was said in the report presented to the American Prison Association in 1907." The very structure of the ordinary jail is radically wrong and offends against the laws of health. From ocean to ocean one uniform

INTERDENOMINATIONAL NEWS

THE OPENING MONTH OF 1910 A RECORD BREAKER.

What Christian can be pessimistic when he looks over the record of the month of January in Chicago? At almost every turn he meets an optimistic fact. True, there were some disappointments, but the balance is far on the right side. If here and there a pastor or a Christian worker is discouraged, we are sorry, for there are unfortunate local conditions in some parts of the city, but the overwhelming evidence from all sections is that Christian forces are pulling together as never before, and that the forces of evil are having to fight harder for a livelihood than in many years past.

Commencing on the first day of the year, when the hitherto famous First Ward Ball was called off, because of the efficient enforcement of the laws by our increasingly respected Chief of Police, LeRoy T. Steward, down to the present writing, there is cause for rejoicing, and the gratifying feature is that no particular Christian force or agency has been singled out, but almost every one has shared in the general movement.

The Young Men's Christian Association receiving \$500,000 by the bequest of the late Thomas Murdoch, \$100,000 more on the Anniversary Fund from Sears, Roebuck & Company, together with a number of smaller contributions, coupled with the dedication of the new Wilson Avenue Department dormitory, and the announced plans for greatly increasing the scope and efficiency of the Association, forecasts a great year for that institution.

The Presbyterian Hospital receiving, likewise, half a million dollars from Mr. Murdoch, and \$30,000 from the late Mrs. Curtis, and now that they have their splendid new building in operation, starts upon a year of very greatly increased usefulness.

The American Sunday School Union, by its gift of \$500,000 from Mr. Murdoch, and another of \$5,000 from Mrs. Curtis, is helped greatly in its effort to establish and maintain Sunday-schools in this part of the country.

The Young Women's Christian Association is given a substantial gift of \$10,000, as is the Visiting Nurses' Association of Chicago from Mrs. Curtis; The Women's Presbyterian Board of Foreign Missions \$25,000, and the Board of Home Missions \$25,000, as well as the Board for Disabled Ministers \$5,000.

But better than money is the awakened interest everywhere among business men. The realization that while 1910 is to be a great year commercially, it is to be the greatest of all years in opportunity for Christian service. The binding together of the denominational Brotherhoods with the Young Men's Christian Association, the Laymen's Evangelistic Council and the Cook County Sunday School Association for a class for the study of personal service, under the direction of Dr. John Timothy Stone, is most unusual.

The Laymen's Missionary Movement banquet at the Auditorium, where nine denominations joined hands to plan for the most important and far-reaching missionary congress ever held in the history of the world in Chicago in May, and the local denominations undertaking large campaigns, bids fair to make even the most sanguine stand in amazement. The increasing sentiment against the saloon, as well as the cleaning up of the vice districts in certain sections of the city; the enlarged plans of the United Charities of Chicago; the great building and development campaign of the Moody Bible Institute, which will shortly dedicate one new dormitory and commence work on a second great building, to be followed by a still larger third building for administration purposes; the Chapman-Alexander campaign planned by the Laymen's Evangelistic Council; the great civic down-town center under way by the Chicago Sunday Evening Club, and the broad plans of the Chicago Christian Industrial League, under the leadership of former Commissioner George A. Kilbey of the Salvation Army, but now identified with the Presbyterian Church, are but glimpses of what came more or less to a head during the month of January. Can any one feel that the Cause of Christ is not advancing in Chicago when all of this is taking place?

CHICAGO COMMITTEE OF THE LAYMEN'S MISSIONARY MOVEMENT.

The Executive Committee of the Laymen's Missionary Movement, chosen from the Committee of One Hundred to plan for the Missionary Congress in May to be held in Chicago, is made up as follows: Henry P. Crowell, L. P. Moore, E. A. Halsey, C. H. Sudler, Andrew Stevenson, W. A. Peterson, A. T. Martin, Wm. H. Matchett, B. W. Firman, E. H. Pitkin, Marquis Eaton, James Lyman, W. R. Stirling, D. B. Lyman, R. C. Hall, McKenzie Cleland, E. S. Osgood, J. G. Parker, F. H. Burt, Shailer Mathews, E. M. Bowman, Clifford G. Roe, Chas. J. Driever, H. B. Williams, L. W. Messer, A. R. Clark, A. W. Harris, E. L. Ryerson.

The Committee in turn has chosen Mr. Henry P. Crowell as General Chairman, and the Vice Chairmen as follows: Henry P. Crowell, Presbyterian, Chairman; E. A. Halsey, Presbyterian; B. W. Firman, Congregationalist; Shailer Mathews, Baptist; A. R. Clark, Methodist; W. R. Stirling, Episcopalian; E. M. Bowman, Disciple; Wm. H. Matchett, Friends; McKenzie Cleland, United Presbyterian; Charles J. Driever, Lutheran.

The Auditorium banquet, at which Bishop Anderson of the Episcopal Church, Bishop McDowell of the Methodist Church, and Mr. Othy Stone of the Presbyterian Church, and Mr. J. Campbell White, General Secretary of the Laymen's Missionary Movement at New York, spoke, was a gathering of unusual profit and stimulus. When Convention time comes, Chicago will not be found less interested in the evangelization of the world than the other cities which have been so mightily stirred by this movement thus far.

WHAT WE SPEND ON OURSELVES AND WHAT WE GIVE.

ANDREW STEVENSON.

Written exclusively for the church papers published by the United Religious Press.

This is to be a very brief statement respecting the cost of maintaining the church organizations represented by the Presbyterian, Methodist, Congregational and Baptist bodies in the city of Chicago, as well as the facts pertaining to their beneficences.

The figures are presented with the hope that they will be carefully studied, but not in a critical spirit. There will be surprises for some who are not familiar with conditions here in Chicago. There is no room for denominational boasting. Because some denominations happen to give more to missions, does not necessarily reflect credit upon them. It may be that in proportion to their wealth they are giving very much less than some other denomination. It is fairer to consider the cost of maintaining the churches, but the results obtained must always be taken into consideration. Therefore, it would be well to have in mind the article in last month's paper concerning the progress of these four denominations during the last two years. It will readily be seen what the return was in each case on the investment. The city and the suburbs have been divided and exactly the same individual churches taken into consideration as were discussed in the tables pertaining to church growth. This article will not concern itself with any reasons why gifts are large or small; the writer does not know the reasons even if he cared to mention them. The fact is a whole lot of money was earned last year by the Christian people of Chicago and suburbs which did not, judging from the statistics, find an avenue of usefulness through the channels of the church.

What It Costs Us to Exist.

WITHIN CITY LIMITS.				
	No. of churches.	Total expenses.	Av. per church.	Av. per member.
Presbyterian.....	61	\$298,823	\$4,898	\$14.36
Methodist.....	101	268,166	2,655	11.74
Congregational.....	76	266,214	3,502	17.46
Baptist.....	51	252,612	4,953	13.38
	289	\$1,085,815	\$4,002	\$14.23
SUBURBAN DISTRICT.				
Congregational.....	32	\$103,167	\$3,126	\$16.03
Presbyterian.....	17	95,780	5,634	19.92
Methodist.....	37	82,745	2,236	13.42
Baptist.....	14	47,353	3,382	16.66
	100	\$329,045	\$3,594	\$16.48

What We Give to City and Home Missions

WITHIN CITY LIMITS.				
	Total gifts.	Av. per church.	Av. per member.	
Presbyterian.....	\$51,593	\$845.79	\$2.48	
Baptist.....	30,769	608.32	1.63	
Methodist.....	17,536	173.62	.76	
Congregational.....	15,625	205.59	1.02	
	\$115,523	\$457.08	\$1.47	
SUBURBAN DISTRICT.				
Presbyterian.....	\$21,109	\$1,241.71	\$4.39	
Congregational.....	17,074	517.38	2.65	
Methodist.....	12,351	333.81	2.00	
Baptist.....	7,372	526.57	2.58	
	\$57,896	\$654.87	\$2.90	

What We Give to Evangelize the World.

WITHIN CITY LIMITS.				
	Total gifts.	Av. per church.	Av. per member.	
Presbyterian.....	\$28,089	\$460.48	\$1.35	
Congregational.....	12,678	166.81	.83	
Baptist.....	11,596	233.26	.63	
Methodist.....	6,367	63.03	.27	
	\$58,730	\$230.89	.77	
SUBURBAN DISTRICT.				
Presbyterian.....	\$12,336	\$725.65	\$2.56	
Congregational.....	15,321	464.27	2.38	
Baptist.....	3,912	279.47	1.36	
Methodist.....	3,893	105.21	.63	
	\$35,462	\$393.65	\$1.73	

Average Size of Churches in City and Suburbs.

	City.	Suburbs.
Presbyterian.....	341.1	282.8
Congregational.....	200.5	194.9
Methodist.....	226.2	166.6
Baptist.....	369.9	204.2
	284.4	212.1

Our Sunday-Schools.

So that the comparative statistics may be reasonably complete, the following table, showing the total Sunday-school membership within the city limits and the suburbs, for the church year ending 1909, is given:

WITHIN CITY LIMITS.			
	Total Enrollment	Average Size.	
Presbyterian.....	21,503	352.5	
Methodists.....	32,803	324.8	
Baptist.....	15,837	310.5	
Congregational.....	20,390	268.2	
	90,533	314.	
SUBURBAN DISTRICT.			
Presbyterian.....	4,192	246.6	
Methodist.....	7,958	215.8	
Congregational.....	6,335	192.	
Baptist.....	2,591	185.	
	21,076	209.8	

These figures, coupled with those contained in last month's papers, complete the statistics on the status of the four principal Protestant denominations at the present time.

Why not claim thy prohibition as itself a call from God. Art thou confined to the family circle—tied by the duties of the household, forced to abide at home? Does that make you less a missionary than Paul was? Not so, my brother. God sent Paul out; but he sends thee in.—George Matheson.

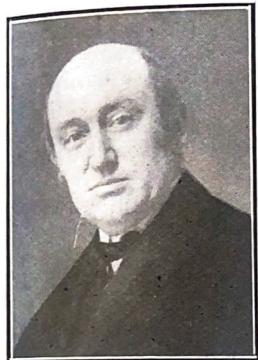
WHAT THE FIGURES SAY.

BY REV. EDGAR P. HILL, D. D.

Superintendent Church Extension Committee Presbytery of Chicago.

[NOTE.—This article was written at the request of the editor, who believed it would be interesting to have some comment on the figures appearing in the preceding article, "What It Costs Us to Exist and What We Give Away."

I have been studying statistics of churches for twenty years and I find myself far less cock sure of inferences now than when I began. I wonder



EDGAR P. HILL, D. D.

if the man who coined the expression "Figures may lie" had not been looking over the minutes of the General Assembly. Here is a church whose financial columns are as fat as Pharaoh's well favored kine. The inference seems unavoidable that the church is conspicuous above all others in its spirit of giving. But when one discovers that the pastor of the church is accustomed every year just before the close of the Treasurer's books to make the rounds of his wealthy parishioners and make inquiry as to the private gifts they have made to all sorts of enterprises, in order to incorporate the amounts in the church report, the situation assumes a different aspect.

As to the figures here submitted, I am much pleased with the showing Presbyterians make as compared with the rest. Paul, I think, has something to say on the unwisdom of people making comparisons among themselves; but he or some one else exhorts the Lord's followers to provoke one another to love and good works. And I am disposed to claim the authority of this second exhortation to draw attention to the large lead the Presbyterians have over the rest in gifts to Home and Foreign Missions, both in the city and suburban churches. This remarkable showing sets at rest a criticism some of us have been inclined to pass on the people of our churches to the effect that they give so generously to all sorts of undenominational and interdenominational enterprises, but are not as loyal as others in support of their own. It is a well-known fact that Presbyterians give largely to the great interdenominational movements, such as the Young Men's Christian Association, the American Sunday-school Union and the American Bible Society. But these figures make it plain that they are also liberal in supporting their own agencies.

The contrast between the figures under "What It Costs Us To Exist," and "What We Give to Evangelize the World," seems startling. To spend \$14.30 a member on ourselves and \$1.35 in sending the gospel abroad, looks like the quintessence of selfishness. But let us not get panicky too quickly. If anyone will take the trouble to analyze the situation in almost any church, he may find reason to rejoice in this generosity of

the people, rather than to condemn them for their apathy. Here is a church of 200 members tenaciously holding the fort in a down-town district. The people are poor and yet they give an average of \$14.00 a member to maintain the work, making a total of \$2,800 a year. When one looks over the congregation, he realizes that this is a generous offering and that the work of the church could not be maintained if any of this money were diverted. In addition to this, the people make an offering of over \$200 to send the gospel abroad, which is not bad.

In my judgment the people who are giving, are giving generously, and the apportionment to the various causes is not seriously wrong. What is desperately needed, however, is a larger constituency of givers. There is lots of money in the hands of nominal Christians which is being hoarded or squandered in vulgar display. When more of our people recognize the responsibilities and joys of stewardship and faithfully bring the tithes into the storehouse, the treasuries of our Boards will have an abundance and the windows of heaven will be flung wide open.

THE REDEEMING POWER OF FRIENDSHIP.

[A letter read at the national council on lay evangelism in New York City.]

It has been my unfortunate fate to do more talking than to do good in the world. I am, however, a thorough believer in what is known as the evangelism of personal contact. It seems to me that the efforts now used look too much toward moving humanity as a mass. If I have ever done any good in my life, it has been by first making myself a friend of some individual man, associating with him, and convincing him, not of the perfection of my own life, but of my desire to do the right thing. Then, if I convinced him that my motives were right, however faulty my conduct might be, I was in a position to say to him that something more than morality is needful.

It does not do much good to sweep a house and leave it tenantless; it does not do much good to arouse remorse and regret in a man's soul and straightway leave him to his own devices. All public orators, myself included, will shriek enough about reform. In a way, reform is a good thing, but you and I know that regeneration is the needful thing. Therefore, cultivate the soil of an individual man's heart, which soil is friendship.

If you and I then have the right sort of faith, a Higher Power than yours or mine will implant in this cultivated soil a seed which will grow up into a new life. Big meetings and fervent speeches are desirable, but what humanity wishes today is the same thing it cried for in old Galilee—a friend. I could say much more, but it would all come back to the same thing.—Thomas R. Marshall, Governor of Indiana.

Love is a guardianship, no less than a passion. There is nothing in the world like love for building hedges. I think, then, that it is just because God loves me that he hath hedged me about, that I cannot get out.—G. H. Morrison.

THE UNITED CHARITIES OF CHICAGO.

SHERMAN C. KINGSLEY, SUPERINTENDENT.

Written exclusively for the church papers published by the United Religious Press.

[NOTE—No city in the United States maintains an organization whose plans and leadership give as great and as satisfactory results in the care of the poor and needy as does Chicago. A movement is known by its leadership and the men behind it, and in both respects the United Charities of Chicago merits the confidence and co-operation of every citizen.—Ed.]

The United Charities of Chicago was established in April, 1909, through the consolidation of the Chicago Relief and Aid Society and the Chicago Bureau of Charities. This gives Chicago a strong, comprehensive, unified organization which covers the whole city in its activities and gives aid to those in need without distinction as to race, color or creed.



SHERMAN C. KINGSLEY.

A central registration department makes it possible for the Society to act as a clearing-house and to render help equally to those who are in trouble, as well as to be a guide to charitably inclined people to spend wisely whatever they have for charity.

The society has eleven district offices located at the points of greatest need. These are accessible to the poor people and the society's visitors are in close proximity to the homes where their services are needed. This enables the workers to become familiar with the homes and the needs of the neighborhood; makes it possible to give prompt relief in emergency cases and to formulate plans for restoration to self-support.

The Mary Crane Nursery, a work for mothers and children, is an important activity. Here are maintained a day nursery which accommodates seventy-five children; a milk depot for the distribution of pasteurized and modified milk to sickly children; a laundry, sewing room and domestic science room for the employment and instruction of mothers who must earn a living for their children. On the roof of the building is an Open Air School for children predisposed to tuberculosis. This school was made possible through a grant from the Elizabeth McCormick Memorial Fund and the co-operation of the Board of Education in furnishing teacher and school equipment.

Through the work of the Convalescent Home for men and boys, 2,000 individuals, some convalescent and some stranded in the city, were assisted.

To meet the needs of poor persons who are every day discharged from the Cook County Hospital and who have no money or friends, the society conducts a Social Service Department at the hospital. About 1,500 people a year are helped in this way by the two workers who are

in constant attendance at the hospital.

The outing work carried on by the society reaches several thousand mothers and children whose physical condition is depleted through privation and sickness. A beautiful tract at Algonquin on the banks of the Fox River provides entertainment for several hundred, and outings to farm homes in the country give two weeks each to about three thousand people each year. The society also maintains Fresh Air stations for sick babies in the congested districts.

The Inquiry Department reports on the character and standing of various organizations which solicit funds. This service is offered to all those who contribute to the various charitable agencies. The society performs this service, realizing the perplexity of the business man who is confronted each day with a large number of requests and who has no means of ascertaining the nature and value of the charity seeking aid.

The United Charities called the meetings which led to the Infant Welfare campaign, and took a leading part in the crusade. Through a donation from the Elizabeth McCormick Memorial Fund, we were able to maintain five tent stations and to keep twenty workers in the field all summer to care for sick babies.

The society also participates in all movements for the improvement of conditions affecting the poor. As organized at present, it is, with possibly one exception, the largest society of its kind in the country.

Certain economies have been possible through the combination, but, on the other hand, larger demands upon the society are being made. Every day in a great city brings its harvest of misfortunes in the way of sickness, accident and death. Fourteen thousand families, representing over 50,000 people, were dealt with last year.

The organization is especially anxious to enlist the interest and co-operation of the churches. One of our great needs, of course, is financial support. Certain churches now include the society in their list of benevolences for a certain percentage of their gifts.

In the office of the society is a large map of the city with eleven stars marking the location of the district offices and a black dot for each family helped in some way last year. These dots reveal most graphically the portions of the city where conditions are wrong, insanitary dwellings, lack of ventilation, streets and alleys that are seldom or never clean; where the poorest milk and the stalest food are sold; where consumption runs riot and where babies die in largest numbers. The society needs not only funds, but it needs the interest and personal service of everyone who can help and who is interested in being a real neighbor to the unfortunate of our city. It earnestly seeks this kind of co-operation and requests pastors and members of churches to become directly connected with this work. The address of the General Office is 51 La Salle street; telephone Franklin 1234.

See page 19 for additional interdenominational news.

Chicago Baptist News

THE BAPTIST EXECUTIVE COUNCIL.

Financial Statement for Quarter Ending December 31, 1909.

Receipts:	
Cash on hand Oct. 1.....	\$489.30
Cash from churches	1,307.67
Cash from individual	30.00
Cash from loan	500.00
	<hr/>
	\$2,326.97

Disbursements:	
Salaries	\$1,337.52
Rent of Mission	37.50
Office expense	65.58
Printing and stationery	32.85
Postage	19.00
General expense	20.00
Interest	60.00
Payment on Albany Park Lot.....	500.00
	<hr/>
	\$2,072.45

Obligations for Quarter Ending March 31, 1910.

Salaries	\$1,398.93
Payment on Bethesda Church.....	100.00
Note due	500.00
Interest	263.63
Office printing, postage, (est)	150.00
Co-operative Evangelistic Campaign (est).....	200.00
Rent of Mission	37.50
	<hr/>
	\$2,650.16

The above statement has been sent to all the delegates of the Council. The Finance Committee will keep the denomination informed as to receipts, expenditures and needs of the Council quarterly. You notice our needs for the present quarter. The payment of our bills depends on the contributions of the churches. We have no other source of income.

In behalf of the Finance Committee,

SHAILER MATHEWS, Chairman.

H. B. LYFORD, Secretary.

A Significant Advanced Movement.

Friday evening, January 28th, the Executive Council unanimously decided to raise \$10,000 a year for the next five years for church building purposes in Chicago and suburbs. There were over forty churches represented by their delegates. The meeting was a representative one. There was not a dissenting vote on this proposition. Seemingly every one felt that this movement must be entered upon to meet the growing demands of our city.

The details of the plan will be worked out by the Finance Committee, which will report to the Board of Directors and Council at the next meeting. The money will be raised by personal subscriptions, one-fifth payable each year. For instance, if a man pledges \$1,000, he will pay \$200 each year. The sum of \$50,000 is the minimum need of our denomination for this particular purpose.

It is evident that the current expenses will necessarily be increased year by year. The current expenses will be provided for no doubt in the future as they have been during this year by a regular budget apportioned among the churches. This is a matter that the Council will, of course, decide on from year to year.

Evangelistic Services.

The Committee on Evangelism has made arrangements for several series of meetings. Two of these have already been completed; namely, that of the Wentworth Ave. Church and the Millard Ave. Church. During February, meetings will be held in Highland Park Baptist Church, Albany Park, Maplewood, Logan Square English and La Salle Ave. Other meetings have been planned for the month of March. The Evangelistic Committee is meeting every Monday afternoon in order to supervise carefully the arrangements for these series of services.

Financial.

The Finance Committee makes a statement, which is printed herewith, of the funds raised during the last quarter and how they were expended. Also the demands for this quarter. Many of the churches have contributed very liberally. Others have not as yet assisted in the carrying on of the general work of our denomination. It is evident that during this quarter we shall need generous offerings from the churches. Should each church do something and the needed amounts will then be forthcoming.

There is a spirit of co-operation along every line of activity. It is growing gradually and will undoubtedly more and more permeate the life of our denomination. Local churches are seeing more clearly their relationship to the larger interests of the denomination. The consciousness of oneness is inspiring and encouraging many a local church. The strengthening of the denomination will re-act on the local church. This is evident in many a place already.

Important: Remember that the Council meets the last Friday evening of each month. The churches can help one another by keeping this date for the Council meeting.

Fraternally,

Frank L. Anderson,
Superintendent.

ANNUAL MEETING OF CHICAGO BAPTIST HOSPITAL.

The annual meeting of the Hospital Corporation was held at the Hospital building, 3410 Rhodes avenue, on Tuesday, January 25, 1910, at 2:00 p. m. The attendance was especially encouraging, as 112 delegates and visitors, represented thirty-six churches, this being the largest number in years.

President E. D. Johnson delivered an address that was enthusiastic and stirring. He pointed out the possibilities that lay before the Baptists of Chicago and urged a more loyal support of the institution. He believed that Baptist honor was at stake in the treatment accorded the creditors of the Hospital.

Financial Secretary R. W. Hobbs outlined the three avenues of financial endeavor and emphasized the effort that is being put forth to dispose of the current indebtedness of \$21,000. It was felt that this must precede to a large extent the plans for an enlargement of the building.

Treasurer C. J. Ward read a report which showed some points of encouragement. The deficit was the smallest in a long period, amounting to but \$209.56. The free work done amounted to more than \$4,000. Only \$761.12 had been contributed by the churches and by individuals to the operating expense of \$37,784.

Mrs. L. H. Isham, acting superintendent, reported that 1,139 patients had been treated during the year. She made emphatic the fact that the doors of the hospital

CHICAGO BAPTIST NEWS

are open day and night for the needy sick of our Baptist churches.

Mrs. L. K. Torbet, president of the Ladies' Aid Society of the Hospital, in her report showed that the ladies had accomplished an immense amount of work.

Reports that indicated care and attention on the part of the Board members of the Finance, Training School and House Committees were given.

Seven members to serve for three years were elected upon the Board of Directors: A. S. Dodge, C. O. Frisbie, A. G. Lester, Shailer Mathews, E. F. Olson, S. J. Sherer and L. K. Torbet. Five others were elected to fill unexpired terms of members who had resigned: A. H. Barber, Victor Behrens, H. B. Lyford, Geo. W. Lawrence and S. M. Seator.

WOMAN'S BAPTIST MISSION UNION.

During the past week the Union has sustained a heavy loss in the sudden death of its former president, Mrs. John Nuveen. It is with profoundest grief that we contemplate our loss—the loss as of a guiding spirit, for she was most of all a spiritual force. Much as we admired her executive ability, her poise, her tact, her judgment, her masterful command in rare combination with a singular personal charm and feminine grace, still we always felt to an unusual degree the Christ-like spirit underneath it all, actuating her motives and deeds. That spirit will always be stronger in each of the many who came under her influence.

From a number of circles have come expressions of sorrow like these: "The sorrow and sense of loss are overwhelming. Though I had little opportunity to know her personally or intimately, every article from her pen brought her always into close touch and sympathy. I well remember the first time I saw and heard her . . . how at once I loved her, and that love has increased as she has gone on doing and developing so marvelously and gloriously in our home mission work. My deepest sympathies go out first to the stricken family circle, but next to the faithful noble band of women at the head of our home mission society."

In the freshness of this sorrow, of course, we shall have no heart for the Training School Reception, which was to have been held February 8, but as that is the day for receiving gifts for the Training School, it is suggested that these be sent as a memorial to Mrs. Nuveen. Checks should be made payable to Mrs. A. H. Barber, 2696 Vernon Ave., and all money sent to her.

The union held its regular meeting with the Belden Ave. Church on January 11, with an attendance of about 350. The treasurer of the Foreign Society reported \$310 received from December 14 to January 11. The corresponding secretary reported communications from thirty-nine circles. The symposium of the morning was on "The Best Use of Interdenominational Books." Mrs. Kempster Miller, in speaking on "How We Organized Our Mission Study Classes" told of four classes successfully maintained on different days and separate from the circle meetings. Mrs. David Kallander spoke on "How We Use the Study Books." Mrs. Andrew McLeish, of Evanston, spoke on "The Interdenominational Books" and Miss Schuyler on "The Home Mission Study Books."

After luncheon the devotional service was led by Mrs. Walter Chadband. Rev. R. W. Hobbs, Financial Secretary of the Baptist Hospital was granted ten minutes in which to present that cause. The addresses of the afternoon were on "The Student Volunteer Convention at Rochester," by Miss Adkins, and on "Home Missions

Among Orientals on the Pacific Coast," by Mrs. Westfall. An offering of \$23.28 was received for the expenses of the Union.

Mrs. A. R. E. Wyant,
Secretary Pro Tem.

AMONG THE CHURCHES.

Second.—During the past year sixty-one new scholars were enrolled at the Morgan Street Branch of the Sunday-school, and thirteen scholars joined the church by baptism. There are sixteen organized classes, a primary department and adult Bible class.

Normal Park.—Pastor A. F. Anderson, whose installation as pastor was noted in last issue, is rapidly winning friends and is making more prominent the evangelistic



REV. A. F. ANDERSON.

work of the church. On Friday evening, February 11, A. R. E. Wyant, M. D., will give his illustrated lecture on "The Passion Play of Oberammergau" under the auspices of the Young People's Union. On the evenings of February 24 and 25 from 5:00 to 10:00 o'clock, the women of the church, under the direction of Mrs. A. F. Anderson, will give an "Oriental Tea" with a large number of interesting and educational features.

Englewood.—Pastor Ford has been preaching a series of popular Sunday evening sermons on "A Life on Trial" as follows:

January 2—"The Wages of Sin." The offense. The detective agency. The attempt at concealment. The betrayal.

January 9—"Summoned by the Court." The judges on the bench. The indictment. Thrilling testimony. A dramatic plea.

January 16—"The Defense." A pathetic scene. A terrible admission. A cowardly excuse. Who was responsible?

January 22—"The Verdict." The judge's charge. The prisoner's plea. The sentence. No appeal.

North Shore.—Pastor Bill preached a series of three sermons of special excellence on "Preparation for Christ's Coming": (1) "The Roman, or the Ministry of Law and Government"; "The Greek, or the Ministry of Art and Culture"; and "The Hebrew, or the Ministry of

Morals and Religion." The work of the church is progressing in a most gratifying way, the membership increasing in both numbers and efficiency.

Roseland.—The Men's Club held a "Special Meeting for Fathers and Sons" on January 17, at which all boys of the congregation over eleven years of age were invited to the program of music, remarks and refreshments, the special feature of the evening being "An Illustrated Health Talk on Sexual Hygiene," by A. R. E. Wyant, M. D., of Normal Park.

Immanuel.—A home has been opened for reputable women who are without means and without a home, similar to the home for men already in existence. The home is free. The church, as well as the denomination, mourns the untimely death of Mrs. John Nuveen.

Tabernacle.—The pastor gave the hand of fellowship to eleven new members at the January Communion. Mr. L. A. Crittendon is doing a fine work at the branch at Forty-third and Lake streets, where 160 are in attendance.

Austin.—The church now issues a weekly bulletin to shorten services and remind of notices through the week. The church motto for 1910 is: "For me to live is Christ." Dr. Thomas was slightly indisposed from overwork, but keeps up the pace. The attendance at the January Communion was the largest for a long time.

West Pullman.—Pastor Hopkins was off for a short vacation for recuperation among his home folks in Minnesota, being absent from his pulpit on January 9 and 16. Among the supplies were three members of the Normal Park Church, Supt. F. L. Anderson, Lawyer Jones, and Dr. A. R. E. Wyant, who gave his address on "The Worry-Habit and Its Cure."

Messiah.—The annual meeting was held January 5, and showed the membership the largest in the history of the church. The budget adopted for current expenses is \$3,140.

Belden Ave.—The duplex envelope will be used the coming year, by vote of the church at its annual meeting on January 5.

Wentworth Ave.—In pursuance of a call sent to the churches of the Chicago Baptist Association, delegates met, December 30, at 4412 Wentworth Ave., to recognize Immanuel Branch No. 3 as the Wentworth Ave. Church. Eighteen churches were represented by thirty-seven delegates. Mr. J. Grafton Parker on behalf of the church made a statement of the preliminary steps taken in the calling of the council. He also gave a brief history of the mission, its financial ability and condition. He read the articles of incorporation of the body and the legal papers indicating the change of name to the Wentworth Ave. Baptist Church. He also read the letter from Immanuel Church releasing 101 members from the parent body for the purpose of forming the new church. The following motion was unanimously carried: "That we recognize the Wentworth Ave. Baptist Church as a regular Baptist church, with the understanding that the church adopt articles of faith similar to those now held by the Immanuel Baptist Church." Prayer of recognition was made by Rev. J. B. Thomas.

S. T. Ford,

D. T. MAGILL,

Clerk.

Garfield Park.—Dr. Manning baptized two persons on January 23.

La Salle Ave.—Pastor Montague begins a series of special evangelistic services on February 6. He recently preached the memorial sermon for the U. S. Grant Post. He was absent two Sundays of the month on a visit to

southwest Texas. The Gospel in many tongues will be heard in a meeting of the nations to be held in this church, unto the glory of God, at an early date. The following program has been prepared for an early date in February: Bohemian, Rev. Vaclav Kralicek; Poles, Rev. Adam Janiszewski; Lettish, Rev. H. Redin; German, Rev. Jacob Meier, D. D.; Danes, Rev. A. B. Hansson; Surdes, Rev. T. Clafford; Italian, Rev. Matteo Spadaro; Chinese, Rev. James Fung; Hungarian, Rev. M. Schwartz; Norwegian, Dean H. Gundersen; Finns, Rev. A. J. Stormans; English, Rev. J. Y. Montague.

Oak Park First.—Mr. William Pickett, who for many years had charge of the Chinese Mission on South Clark street, died on January 14. The church gave \$700 more for benevolence than in any preceding year and voted another advance of \$500. Pastor Denman was voted an increase in his salary.

Wheaton.—Pastor Cheney gave the hand of fellowship to fourteen new members at the January Communion. The church is raising a benevolent budget of \$1,000 this year. The church loses one of its leading families in the removal of Mr. John P. Hubble to Louisville, Ky. He was president of the trustees and teacher of the Men's Bible Class. A farewell reception, with kind remembrances, was given them before their departure.

Millard Ave.—Dr. Earl and Supt. Anderson conducted a series of evangelistic meetings during the past month that has been productive of good results. Other meetings of a similar character have been planned for other churches during the coming two months.

Parkside.—Members and friends of a church are urged to be present on the evening of January 22 to help celebrate the burning of its mortgage on the building. This payment is being made two years before the final installment is due, which speaks well for the aggressiveness of the members. Pastor Erb has baptized some recently and others have united by letter. The community is growing rapidly and a strong church will soon be established here.

Western Ave.—The Record for January contained a beautiful sermon on "The Silent Tongue" by the late pastor, Henry Procter.

Bethany.—Rev. J. W. Reese will temporarily supply the pulpit for three months, devoting three days a week on the field and will also lead the Wednesday evening prayer meetings.

Fourth.—An interesting program is in preparation for Friday evening, February 4. It is to be a mock trial. The American Christian is accused of having neglected his commission to spread the gospel throughout the whole world. Those taking part will dress in the costume of the country they represent. This will be a missionary meeting of a different kind. It is Young People's night. Refreshments will be served. Every body is invited.

Ogden Park.—Grading the Sunday-school, long needed, has been accomplished and new interest is seen. About one-fourth of the whole number are young people, "As fine as silk," to quote an observer. The B. Y. P. U. has been reorganized and some new methods introduced to great advantage. These two departments with the Juniors are the life and hope of the church. The call of the pastor on them for special music never fails. Baptisms nearly every Sunday evening in January, without special meetings. Growing congregations and growing membership are sought by pastor and people.

YOUNG PEOPLE'S ASSOCIATION.

The winter rallies take place this month. The dates and places are as follows. North district, at the Maplewood Church, on February 15; South district, at the Lexington Ave. Church, on February 17; Englewood district, at the Covenant Church, on February 18; and West district, at the Oak Park First Church, on February 19. The big city rally will be held in the Central Y. M. C. A. auditorium, on February 21. D. D. MacLaurin, D. D., will speak at all these rallies; other special features are planned for each rally. Dr. MacLaurin's address at the city rally will have the title: "Do It Now." You should plan to attend at least one of these rallies; note it in your memo,—and "do it now."

North district held a delightful "Presidents' Social" on January 25 at the home of F. C. Ingram; thus an opportunity was afforded for the officers of that district to become acquainted early in the new year. The social committee of that district announces a social for February 8 at Pilgrim Temple. South district elected the following department heads on January 13: Publicity, Mr. Walter Runyan; devotional, Mr. Mather; missionary, Miss Lahrsen; social, Mr. Bowman; junior, Miss Loshbough; also a new vice-president of the district, Mr. W. E. Burchett. West district and members all over the city have been trying to express sympathy with the district president, Richardson, in the recent death of his father.

President Ruthven has visited the following societies lately: Waukegan, Epiphany, Englewood Swedish, Logan Square, and Lexington Ave. As transportation leader for Illinois to the B. Y. P. U. A. convention of next July, Mr. Ruthven is completing arrangements for a special train from Chicago to Saratoga, N. Y. Particulars later. W. L. R.

"THE GOSPEL IN MANY TONGUES."

A meeting of the nations is to be held in the La Salle Ave. Baptist Church, unto the glory of God, on Monday, February 28, at 8 p. m. The following program has been prepared: Bohemian, Rev. Vaclav Kralicek; Poles, Rev. Adam Janiszewski; Lettish, Rev. H. Redin; German, Rev. Jacob Meier, D. D.; Danes, Rev. A. B. Hanson; Surdes, Rev. T. Clafford; Italian, Rev. Matteo Spadaro; Chinese, Rev. James Fung; Hungarian, Rev. M. Schwartz; Norwegian, Dean H. Gundersen; Finns, Rev. A. J. Stormans; English, Rev. J. Y. Montague. Everybody interested in this unique service is cordially invited.

THE CHURCH.

The church is the divinely appointed agency for the establishment of the kingdom of God. It is an aggregation of individuals acknowledging the lordship of Jesus, and pledged to walk not after the flesh but after the spirit. It is the local incarnation of the Spirit of Christ. The church is a home into which sons and daughters are born, begotten of his word and quickened by his Spirit. It is a reservoir into which God has poured his gospel of salvation. It is a fountain

from which flows the river of life. It is a camp into which the Lord of Hosts has gathered his forces and from which the captain of our salvation leads forth his soldiers to fight the battles of truth and righteousness. It is the arsenal from which the soldier draws his equipment; the sword of the Spirit, the helmet of salvation, the shield of faith, the girdle of truth, the breast plate of righteousness, and his feet shod with the preparation of the gospel. It is the body of Christ, the living expression of his will, and witness to the truth that "Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive what God hath in reservation for them that love him."

"I would rather be a door keeper in the house of my God than to dwell in the tents of wickedness." Take the world but give me Jesus. Take all the organizations of the world but give me the church of the living God, and I will yet have the highest and best of all. With the church, men will build again every worthy organization if they were destroyed. Destroy the church and all other organizations will disappear. If I could be a member of but one organization in the world that one would be the church. 1. Because it was organized by Jesus. 2. Because it can never be overthrown, and has a faultless leader and teacher, the ever-living Christ. 3. Because it is doing the best work in all the world. 4. Because it is the only organization capable of furnishing the men and the women whose characters give promise of a perfection of social relations. 5. Because it is the bride, the Lamb's wife, which shall be presented in the last day without spot or imperfection.

To honor the church is to honor Christ. To do the work of the church is to do the work of Christ. To do the work of Christ is to bring myself into the largest life for self, for my fellows and for God. To despise the church is to despise Christ, and to despise Christ and his gift is to despise life itself. Study carefully these declarations, in the light of the New Testament, and see if they are true.—J. Y. Montague.

It is true that we all walk in a vain show, but remember it is not all the truth. The show is God's, and it is so arranged that it may make us happy as we watch it. For God is not only the divine artificer, he is also the divine artist of the universe, whose picture is not less true because it charms us by what it seems no less than by what it is.—G. H. Morrison.

Annual After the Holiday

BOOK SALE

Books for the Boys and Girls at Less than Cost.
Many Bargains in Standard Library
Books in Our January Sale.

American Baptist Publication Society

Chicago House, Charles L. Major, Manager
168 WABASH AVENUE, THIRD FLOOR

CHICAGO'S SUNDAY-EVENING CLUB.

By STANLEY R. OSBORN.

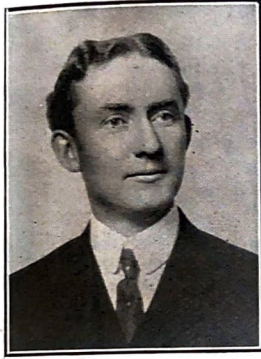
Written exclusively for the church papers published by the United Religious Press.

A man stood in the foyer of Orchestra Hall. It was Sunday night and the man was not alone. His nose was flattened against the glass of the

inner doors and his shoulder blades were flattened against the chest of the man next behind him. The man, and all the others, men and women, stared at a sign within which read: "No more seats. Come next week."

Finally the man forced a crack between the doors and to the usher said:

"Young fellow, I'm Martin, James B. Martin, of Morris, Ill.



CLIFFORD W. BARNES.

I go into our hotel there and see a notice on the wall which says: 'WHEN IN CHICAGO the Sunday Evening Club invites you to be its guest.' I go to the depot and from the advertising rack, the Sunday Evening Club invites me again, with a list of speakers like a slab from the Hall of Fame, and the direct command 'Ask your Chicago hotel clerk for a program.' I come to Chicago and the first thing I see on the hotel wall is a framed announcement that Jacob A. Riis will speak at the Sunday Evening Club next week. Then I go up to the clerk and I say, 'What the dickens is this Sunday Evening Club?' He hands me out a picture of Jacob A. Riis with an invitation on it from the secretary of the United States treasury and half a dozen railroad presidents and bankers and business men, such as I read about with awe and admiration, and he says: 'As well as I can size it up, Mr. Martin, the Sunday Evening Club is a good piece of something for nothing. You go on over there. You'll like it.'

"After which I came over here and you shut the door in my face. Now, young man, you must rustle round and find a seat for me. I'm going to attend this club if I have to break the door."

On another occasion, a stranger introduced himself to James Garner, the chief usher, and said: "I want to thank someone for what the Sunday Evening Club has done for me. I am in Chicago every other Sunday night. I can't afford to go to the theater very often, and the street sights that used to amuse me have lost their interest. I had got in the way of moping round the hotel and drinking a lot more than I should because I was so blue and homesick. But it's different now. The Sunday Evening Club has given me a Christian home here. I've joined the church back in our town because of it, I've braced up all around, and my wife doesn't worry about me any more when I'm away from her."

From such testimonials, which are not unusual, it is apparent that the Sunday Evening Club is fulfilling its mission. It was founded to

maintain a service of Christian fellowship in the business center of Chicago. The loop supplied town of a Sunday night, strangers in the city, churchless men, students and more or less transient fellows from the nearby boarding houses it furnished no Christian inspiration.

When Clifford W. Barnes and the board of trustees of the club began these meetings, February 16, 1908, the number of chairs in Orchestra Hall to be filled seemed rather alarming. But the empty seat has never been a problem, the line of vacant chairs has been pushed back, gradually, three hundred additional seats have been provided by banking the stage, and the 3,200 capacity is now often inadequate. The question of a larger home for the club is one for consideration at no very distant day.

Though the Sunday Evening Club is a "club," its services are, in character, strictly religious. A general appreciation of this fact is shown in the attendance at the early service which has grown from less than two hundred to more than one thousand. This early meeting is given over to the singing of gospel songs and to a brief talk by Mr. Barnes on the life of Christ. Such of the addresses at the 8 o'clock meetings as have not been by well-known ministers have been in the nature of lay sermons.

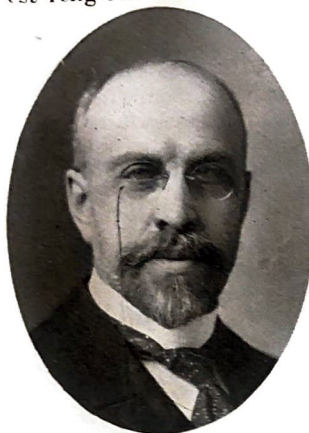
"We have aimed," said Mr. Barnes, president of the club, "to provide a religious service in the center of the city at which the speakers would be men of national reputation, men known for their good works who would bring us a message packed full of Christian inspiration. These men have been drawn largely from the churches, the great religious seminaries and the universities, with more occasionally, a man from business or from political life. In the first days, when the club was unknown, we had some trouble in getting such speakers to come from a distance, but more recently they have responded in the most gratifying manner, often at a considerable sacrifice to themselves. In the future we hope to have as guests of the club some of the great moral and religious teachers of Europe and such of our own countrymen as can present most forcibly the highest ideals of life. We hope the time may come when the club will have an endowment and a building of its own, a civic center and a home which can be used in common by various organizations whose sole aim is the highest welfare of Chicago."

The officers and directors of the Sunday Evening Club, who are providing much the larger part of the \$15,000 spent annually on its maintenance, include the following:

President—Clifford W. Barnes.
First Vice President—Adolphus C. Bartlett.
Vice Presidents—John G. Shedd, Frank H. Armstrong, Chas. L. Hutchinson, Richard C. Hall.
Secretary—Philip L. James.
Treasurer—John T. Pirie, Jr.
Trustees—The officers; and Lloyd W. Bowers, William C. Bowden, Eugene J. Buffington, Edward B. Butler, J. Lewis Cochran, George E. Cole, Henry P. Crowell, Thomas E. Donnelley, James H. Douglas, Bernard A. Eckhart, David R. Forgan, Thomas A. Hall, Norman W. Harris, Marvin Hughitt, William F. Hypes, Chauncey Keep, John B. Lord, Franklin MacVeagh, Howard Van D. Shaw, William P. Sidley, Towner W. Webster, Norman Williams.

EXPANSION OF THE MOODY BIBLE INSTITUTE.

Dwight L. Moody, called by some the greatest religious influence of the world in the latter part of the nineteenth century, made provision before his death for the perpetuation of that influence, by the establishing of some schools where men and women might be trained for the kind of work he so well prosecuted.



JAMES M. GRAY.

One of these schools was established in Chicago in 1886, and was called The Chicago Evangelization Society. In 1889 this name was changed to The

Bible Institute of Chicago, and after the death of Mr. Moody, in 1899, to The Moody Bible Institute of Chicago, the name it now bears.

Mr. Moody saw clearly that there were many men and women who could do excellent Christian work who could not attend colleges and theological seminaries, but needed adequate training in Bible study, music, personal work, and various departments of Christian activity, so that they might become Bible readers and teachers, singers and leaders in music, evangelists, and personal workers.

Consistently from the beginning to the present moment this idea has been kept in view, and every effort is put forth by the faculty to impart as much information as it is possible for the students to take in and assimilate, to lift them up intellectually, socially, and along cultural lines, to teach them sanity and common sense in connection with Christian work, and always and everywhere to be earnest and aggressive in winning souls to Christ.

In the development of the Institution, a correspondence department has been established, instruction is given in the most advanced methods of Sunday-school work by members of the International Sunday School Association, and an evening department for Bible study and Christian work established. Hundreds of people in and about Chicago are taking advantage of the last named department and great benefit will accrue to scores of churches and Sunday-schools.

The Bible Institute Colportage Association is sending out vast quantities of the most healthful evangelical literature, and the volume of business transacted last year approximated \$71,000.

Chicago is receiving fine returns for her investment in the Institute in the services rendered by the bands of students, both men and women, who labor in the rescue missions, in evangelistic services on the streets, in the jails, in family visitation and other ways. The needs of practically any class of people can be met by the students, as thirty-one denominations are represented in the present student body, as well as twenty nationalities, and services can be conducted in sixteen different languages.

The demand for the services of the output of the Institute is far beyond the supply. The superintendent of the men's department says it is ten times as great as the supply. It is known, too, that many men and women, if the facilities were offered, would go to the Institute and prepare for Christian work.

At the present time there is a men's dormitory at 113-163 Institute Place, containing the offices, lecture and dining halls, and accommodations for 200 men. There are seven dwelling houses on La Salle avenue used for the women's department, as well as another building used for music studios and accommodations for men.

With the inadequate facilities of the past, the Institute has sent out more than 5,000 men and women, who have taken studies within its walls, of whom more than 450 have gone to the foreign mission field, about 300 have become pastors or pastors' assistants, another hundred have taken up home mission work, another hundred have become evangelists, and other hundreds have become teachers, secretaries, Sunday-school superintendents and workers, rescue mission superintendents and workers, matrons, deaconesses, etc.

The board of trustees, acting very largely on faith, propose an enlargement of the plant, which involves the erection of three buildings, providing for heating and lighting, and in other ways bringing the conveniences up to the demands of the times. Already the heating and lighting plant has been installed, which, it is hoped, will provide for all the buildings, old and new.

The first new building, a men's dormitory on Institute Place, is almost ready for occupancy, and has cost about \$70,000, all of which has been provided for. The next building will be a women's dormitory on La Salle avenue, to cost approximately \$130,000. It is hoped that work will begin on this building in the early spring. For this there is a pledge of \$50,000 conditioned on the raising of the remaining \$80,000 by the friends of the Institute. The third building planned for is an administration building to contain the offices, dining rooms, assembly halls, etc. The cost is estimated at \$160,000, not a dollar of which is in sight.

It will be seen by these representations that at least \$230,000, in addition to what is pledged, is needed to realize the plans. Besides the needs here presented, the current expenses of the Institute annually show a large deficit, which is very embarrassing, and but for the liberality of a few would so compel retrenchment that the output of the institution would be greatly decreased.

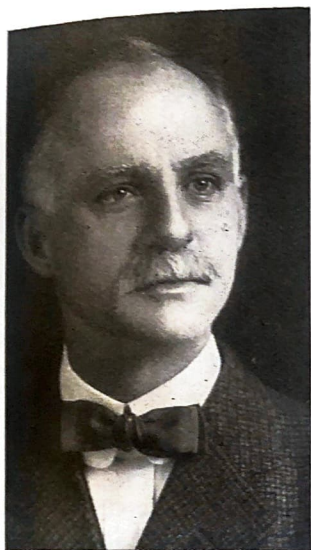
The Institute is fortunate in having at the head of its strong board of trustees, Mr. Henry P. Crowell, president of the Quaker Oats Company, who also acts as chairman of the executive committee, giving to the Institute much of his time and interest, besides being its most generous contributor.

Equally fortunate is the Institute in having at the head of the large and capable working force, and as Dean of the faculty, Dr. James M. Gray, formerly a prominent pastor in Boston, and for many years recognized all over the land as the man who knows how to teach the Bible.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION OF CHICAGO.

L. WILBUR MESSER.

The history, activities and objectives of The Young Men's Christian Association of Chicago are of special interest in view of its recent substantial gifts.



L. WILBUR MESSER.

The Association is now closing its fifty-second year of service. These years of development may be divided into five historical periods.

1. From 1858, the date of organization, to 1881 was the period of general evangelism. During these years the Association found its place in the growing city, secured its valuable Charter, and as the great interdenominational agency conducted by laymen, organized and developed

many general lines of religious, philanthropic, moral and civic effort. Its building was known the world around as the great "Mecca" of evangelism, the great training center of evangelists in charge of Mr. D. L. Moody and his associates. At various times Mr. Moody acted as President, Librarian, and executive secretary of the Association. Mr. John V. Farwell, Mr. B. F. Jacobs, Mr. Cyrus H. McCormick and other well known religious leaders were prominent in those early years.

The second period, from 1881 to 1888, was the period of transition in sentiment concerning the objectives and methods of the Association. Experienced leaders of the Association movement had come to realize that its field was the Christianizing of young men and boys of varied types, and that the time had come to drop many general activities and to focus its effort in meeting the religious mental, physical and social needs of men and boys.

The third period, from 1888 to 1890, was the period of re-organization. Important changes were made in the Constitution, many general activities abandoned, and some fourteen societies and organizations which made the Association building headquarters and confused the public as to the real identity and work of the Association, were asked to secure other quarters.

The fourth period, from 1890 to 1908, may be called the period of definite, symmetrical Christian work for men and boys, with steady, strong development of the Association. The Central building was removed and the present modern structure erected. The type and quality of work in this building created a demand for similar buildings in other sections of the city. The metropolitan plan of organization was

adopted, whereby the Board of Trustees and the Board of Managers, with their executive officers, were able to give impartial assistance in meeting the needs of men in the various sections where departments were located. Agencies which under some auspices may be called secular were related to Christian ideals and thus became religious forces. Symmetrical character building was made possible by emphasis on agencies for the social, physical and intellectual needs of men and boys as a part of their all-round development as Christians.

The present period, from 1909 on into the immediate future, may be called the period of rapid expansion. The Citizens' Committee, which had in charge the observance of the Fiftieth Anniversary of the Association, called for a fund of a Million Dollars for endowment, and for new building enterprises as a suitable recognition of the work and need of the Association in the city. Through the generous benefactions of Chicago citizens this fund has now reached the sum of \$832,000. Plans are formulated which will insure the completion of this fund at an early date. The recent bequest from the late Thomas Murdoch, whereby the Association becomes one of the residuary legatees of his estate, will further add to the endowment fund the amount of at least \$500,000. This endowment will enable the Association to carry out its long cherished plans, by which new departments may be established in many of the congested and needy districts of the city, largely populated by young men and boys of foreign parentage.

The Young Men's Christian Association of Chicago at present is conducting activities through four city, six railroad and seven student departments, and at the Boys' Club on the North side.

The employed executive officers of the Association of all kinds number 69; other employees number 195; 682 men are serving on managing boards and standing committees in charge of the activities.

11,316 men and boys were members during the last year.

744 religious meetings were conducted, with an attendance of 40,500, while 1,270 men were enrolled in Bible classes.

Special effort is directed in the welcome of strangers to the city and in relating them to churches and other religious agencies.

The attendance at gymnasium classes, where systematic exercise is given, was more than 88,000.

1,823 different students enrolled in the day and night schools where more than 80 different studies are taught.

613 sleeping rooms in various departments were used 170,000 times.

The 8 restaurants or lunchrooms served more than 409,000 meals.

657 men secured employment through the Association.

Many other activities, with as encouraging results, might well be noted.

The Association now has invested in property or endowment \$2,557,155.05. After deducting all debt, the organization has a net equity of \$1,805,969.40.

(An article on Plans for the Future, in March.)

INTER-BROTHERHOOD CLASS FOR PERSONAL SERVICE.

WILLIAM A. PETERSON.

Written exclusively for the church papers published by the United Religious Press.

Perhaps the most significant religious movement in the city of Chicago today is the Inter-Brotherhood Class for Personal Service, the first section of which commences Friday evening, February 4, at Central Association Auditorium, 153 La Salle street.

No single line of Christian activity or service has before brought together in co-operative work the organizations standing back of this movement, nor has the object and purpose of any effort been more indicative of the spirit dominating the Christian business men of Chicago than that for which this class is formed.

How many individuals will be enrolled at the start is not yet known, but it is the conviction of many that Chicago's strongest Christian laymen will make use of this opportunity to better equip themselves for definite personal service for the Master. The hour of meeting, namely, 6:30 to 7:30 on Friday evening, was chosen so as not to interfere with any other regular engagements. The committee was fortunate in being able to secure as the leader of this class the Rev. John Timothy Stone, D. D., the pastor of the Fourth Presbyterian Church. The Young Men's Christian Association willingly placed at the disposal of the class the auditorium in Central Department, which seats something over 900. The directors include the best known leaders in the various brotherhoods and denominational activities of Chicago. So long as there is room in the auditorium every man in earnest to become better fitted for Christian work, either in business, or in his home, or in his church, will find this an opportunity of unusual value.

The organizations co-operating are as follows: Baptist Brotherhood, Brotherhood of St. Andrew, Congregational Brotherhood, Cook County Sunday-school Association, Laymen's Evangelistic Council, Methodist Brotherhood, Presbyterian Brotherhood, Young Men's Christian Association.

The officers and board of directors, together with the committee chairmen, are as follows: Dr. Warren T. Behan, chairman; George C. Lazear, secretary-treasurer.

Board of Directors, A. D. Wheeler, C. M. Mod-erwell, John S. Nollen, Charles S. Holt, M. H. Albright, E. H. Stroud, J. L. Houghtelling, Jr., E. P. Bailey, Frederick T. West, E. W. Blatchford, B. W. Firman, Marquis Eaton, Lloyd E. Harter, Marion Lawrence, E. A. Osbornson, E. M. Bowman, W. C. Pearce, W. H. Matchett, A. R. Clark, L. W. Messer, W. H. Henkle, F. L. Wood, John R. Willott, A. T. Martin, McKenzie Cleland, Hugh Cork, F. L. Anderson, J. Grafton Parker, E. S. Osgood, Charles R. Holden, Francis W. Parker, George L. Merrill, H. P. Crowell, William A. Peterson, Andrew Stevenson, Paul Foster, Karl Shumaker, W. W. Crissinger, I. E. Brown.

Committees, Membership, William A. Peterson; Finance, Frederick T. West; Publicity, Hugh Cork; Arrangements, Paul Foster; Question Box, E. M. Bowman.

SUNDAY-SCHOOL TEACHERS' CLASSES.

Mrs. Bryner, International Elementary Superintendent, will give a series of talks on the Principles of Teaching, Adaptation, Co-operation, Gradation, Illustration, Repetition, at the Graded Union, 40 E. Randolph St., Tuesdays, 2 P. M. Model lessons always given. Mrs. Leyda, our state secretary teaches the lesson at the evening class, Tuesdays 5:45 to 6:45.

God's good will to man is the prophecy of man's good will to men. For that we wait as the one prerequisite of right and joyful living. The Church of Christ has here and there in individuals or little groups attained it. Then it has shown what Jesus meant for the whole world of men. Every one desires and half expects it in his neighbor, though often disappointed and though he will not choose it for himself. What is needed for political reform? What but good will. What do the more thoughtful Socialists offer as their ground of hope for the glad time coming of which they dream? What, but the conviction of a growing good will among men? If that ruled the souls of all humanity, the form of social institutions would matter little, for the spirit of Christmas would keep all men at once.—A. E. Dunning.

Who tells us that God's voice cannot be heard in the hum of the world's work? Would he have us then forget that the hum of the world's work is also the voice of God?—Ozora S. Davis.

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THE RED LIGHT DISTRICT.

The Union Ministers' Meeting, called by the Church Federation Council, which represents the Protestant denominations of the city, was held at the auditorium of the Young Men's Christian Association, Monday the 31st ult., and took serious consideration of the social evil and made some important suggestions to the city administration which it is hoped will prove fruitful of results.

The address by Dean Sumner was calm, sane and rational while yet most scathing in its indictment of present social conditions. He began by saying there are not and there never have been any definite plans of segregation and regulation in operation in this city. Whatever may be the good or ill of the segregation method, as a method it has never yet been tried. He went on to speak of three classes of immoral women, the clandestine, the casual and the commercial, the first of which are by far the largest group and the hardest to deal with. He saw little hope of reaching or reforming the commercial group, asserted that much of the first group was the result of social and commercial conditions, and concluded with the statement that the only final hope was in the limiting of the "demand" rather than the "supply"—that it is a man problem rather than a woman problem, to be solved by the processes of education (hygienic and moral), the increase in moral fiber, honor to womanhood, loyalty to the highest things.

Meantime, if it could be shown that the method of segregation and limitation and regulation, not in any sense as a concession to evil or as a countenancing of it but solely as a measure of expediency in the long battle, would be beneficial and conducive to the desired end, then such a method ought to be definitely and thoroughly tried as it has never yet been. He confessed, however, an open mind on this question and therefore recommended a formal appeal to the mayor to appoint a committee of fifteen men of recognized standing and ability, representing the civic and commercial as well as religious and philanthropic organizations of the city, to investigate this whole problem and report its recommendations. This plan was adopted and a committee of five men was appointed to convey this and other resolutions, which were summarized as follows, to the mayor:

1. Parents and teachers are urged to educate children physiologically as to the physical consequences of moral infractions.
2. Improvement of the conditions surrounding shop and factory girls, especially as to wages and the overtaxing of their physical powers.
3. Churches must become social centers of a sort that will appeal to young people.
4. Approval of laws against traffic in virtue.
5. Publication of the owner and leaser of buildings devoted to immoral purposes. Card bearing name of owner and leaser and address of nearest police station to be posted in every room.
6. Police charged with partnership in vice. Police urged to allow no electric lights outside. no music, dancing, or sale of liquor. Telephones

asked removed from immoral houses and rooms. Police censorship asked upon dresses worn by women.

The committee appointed by the meeting to present the resolutions to Mayor Busse was as follows: Dr. Herbert L. Willett, pastor Memorial Church of Baptists and Disciples; Dr. Smith T. Ford, pastor Englewood Baptist Church and president Church Federation Council; Dr. Frank D. Burlans, pastor Washington Park Congregational Church and vice president Federation Council; Dr. Benjamin L. Hopkins of McCormick Theological Seminary, and Dr. J. A. Vance, pastor Hyde Park Presbyterian Church.

Dr. Melville W. Boynton, pastor of the Lexington Ave. Baptist Church, told the story of the Red Light Districts with the aid of a stereopticon, showing the many houses devoted to the awful white slavery. Clifford G. Roe was delayed by a train wreck, but reached the meeting in time to bring a brief though encouraging report of the progress being made in the warfare that he is leading.

C. A. O.

Complain of bodily limitations, yes, even of bodily infirmities, is really finding fault with the necessary condition of our efficiency on earth. We know nothing and can know nothing of a disembodied life. Energy becomes efficient by limitation. Watts first confined and then directed the energy of steam. We cannot use the energy of the tides, because we cannot control or imprison them. Think, then, of thy body as God's special gift for power.—Isaac O. Rankin.

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Chicago Temperance News

GRACE E. LEVIN, Editor.

Young People's Christian Temperance Union Headquarters,
1104 The Temple, Chicago.

CHICAGO LAW AND ORDER LEAGUE.

The following was written at my request about six weeks ago by a man who told me that he had used liquor, morphine and cigarettes about twenty-five years. He died in the County hospital, December 31, 1900.

I believe this history is worthy of wide publicity. On account of space the whole history is not printed. If any one desires the complete story, we will forward upon request.

Arthur Burrage Farwell, President.

Ever was the story the same, history ever has duplicated itself, "The Wages of Sin is Death."

After the lapse of years there rings in my ears the substance of the last interview I had with my father. He was then approaching sixty. Feeble in health, broken in spirit by reason of my erratic career and my continued and successive failures to attain to that station in life he had planned, hoped and prayed for, he stood before me—not as an accusing spirit, not with reproachful eyes, not with words of censure or blame on his tongue—but he gazed long and earnestly at me as I sat there feeling deeply the depth of trouble into which I had cast him for more than two score years. But not one word of reproach fell from his lips. Not one censure did he utter. He had in his eyes a look that I shall not forget to my dying day. In the silent watches of the night during the years since he has passed away, often there comes to me that look of tenderness and love which accompanied his talk to me. And bitter has been my grief, and ever will be, that I was the contributory cause to the greater part of all the griefs, heart-aches and sorrows that came into his life, that bowed his aged head and sent him sorrowing to the grave.

Sad and bitter have been the years of my downfall. Before I had tested the joys of living close to God I knew not how great they were; and now that I have wandered from him and rejected his love and salvation I know not one moment of happiness. Every laugh is forced, every smile is simulated, save when the devil's antidote for sorrows and grief holds sway. Alcohol and its twin demon—morphine—but numb the sensibilities and give temporary surcease for sorrow.

Once wearing the uniform of an officer of the United States navy; afterwards that of a captain of the National Guard, a practicing attorney with unusual success for several years, the author of literature that is standard authority throughout the world, being several hundred pages of Encyclopedia Britannica; serving in the editorial department of one of Chicago's great dailies—all of this and much more, yet sacrifice was made of everything leading up to all that

is good, high and lofty in this life, and nothing save suffering, misery, degradation and the certainty of a drunkard's grave and a drunkard's hell received in exchange.

* * *

Old, broken in health, almost alone in the world, I am coming close to the mark of three score years and am of all men the most miserable with but the one hope, and that is, that the prayer of my father will be answered.

Never worry about "getting a welcome"—in church or anywhere. Give one! How small the attitude seems of looking and waiting to see if one is noticed! Enter into all the home-life of the church—its prayer meetings, its Sunday-school, its Endeavor or League meetings, whatever belongs to you as a Christian young man or woman, and whatever has a right to claim you. What if the early Christians, when they were scattered abroad, had taken the attitude of shrinking back sensitively till they were "welcomed"! Can't you see that they were scattered that way just on purpose to leaven the places they went into? They had no time to waste in getting about it.

Cast all your cares on God; that anchor holds. Is he not yonder in the uttermost Parts of the morning? If I flee to these Can I go from Him? and the sea is His, The sea is His; He made it.

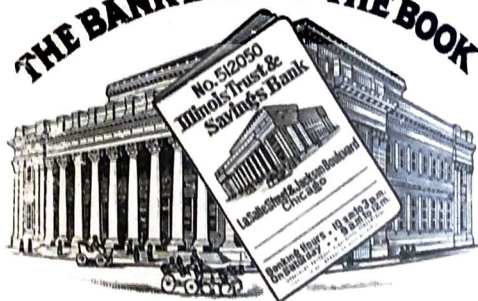
—Alfred Tennyson ("Enoch Arden.")

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W. C. T. U. OF COOK COUNTY.

EMILY M. HILL, PRESIDENT.

Chicago, January 27, 1910.

The Hon. Fred A. Busse, Mayor, Chicago.

Dear Sir:—In behalf of the members of the Woman's Christian Temperance Union of Cook County and other good women of Chicago, we desire most respectfully to call your attention to the attached copy of the Statutes and Ordinances in reference to disorderly houses and to request that the same be rigidly enforced.

These laws and ordinances expressly prohibit the keeping or patronizing of such resorts and the statutes forbid the corporate authorities of any city, town or village from licensing such houses.

We would also call your attention to the fact that in spite of the law, and with the apparent consent of the corporate authorities, literally miles of streets, almost in the center of this, our city, are given up to vice preserves—to say nothing of the outlying colonies of vice and the hundreds, probably thousands, of evil resorts now scattered throughout the residential sections of the city.

In our opinion, which is supported by the highest of medical authority, these so-called segregated districts are no better than pest-houses. From out the doors of these resorts flow streams of disease more terrible in physical results than cholera or smallpox.

The peril is so great and menacing, not only to the male frequenters of these resorts, but to their innocent wives and families as well, that we call upon you, as the chief executive officer of the city, to use the power at your command to suppress them utterly and to arrest, or cause to be arrested, the keepers, the inmates and the patrons of these places. From a sanitary standpoint they should be abated as public nuisances.

From a moral standpoint we would call your attention to the ruination of character, caused by these unlawful and utterly indefensible places. They not only debauch and debase our young men, eating out their moral fibre, but they are the real white-slave markets where girl victims, not of Europe alone, not of the country towns alone, but of our own Chicago as well, are sold to lives of vice and misery and to untimely death from dissipation and disease.

It is sometimes argued that to close the Red Light District would result in scattering the houses of shame throughout our city. In reply to this it may be said that they are already scattered. There is hardly a residence section of the city today that is free from them and so long as they are tolerated and given quasi-official sanction in some sections they will invade all sections. If they can be segregated (as now is attempted) they can be practically suppressed and that is what the law requires and the development of the human race demands.

We shall be glad to co-operate with you in any way possible in the work of reclaiming the present unfortunate inmates of these resorts, and restoring them to lives of usefulness and respectability. A fallen woman is no worse than a fallen man.

We know that fallen men and women are the

finished product of these vice preserves and that the longer they exist the more victims there will be to be taken care of. Nothing honorable is to be gained by delay. We therefore insist that you at once take such action as will immediately wipe out these plague spots, the continued existence of which is a disgrace to our city and a permanent bar to the making of a Chicago beautiful.

We desire a definite answer from you within one week from this date. A failure to respond will be considered a negative answer.

(Mrs.) Emily M. Hill, President.

(Dr.) Mary V. Maxson, Supt. Purity Dept.

ARE YOU ONE?

There is a large and scattered congregation, often claiming to be Christian, which is not regularly to be found in the churches. Where are they? Oh, everywhere, anywhere! You did not know there was such a "denomination"? That is because they have no regular place of meeting, and no law but the law of their own sweet will, and no obligation but to do their own pleasure. It has no prescribed form of admittance—one might seem to belong to it without declaring himself, and, even, almost without being conscious of it. A city missionary of Boston has given it a most descriptive name. He calls it the Church of the Seventh Day Absentists.

Yet these are not the only walls
Wherein Thou may'st be sought;
On homeliest work thy blessing falls
In truth and patience wrought.

Thine is the forge, the loom, the mart,
The wealth of land and sea;
The worlds of science and of art
Revealed and veiled by thee.

Then let us prove our heavenly birth
In all we do and know,
And own thee King of all the earth
And life of all below.

Work shall be prayer, if all be wrought
As thou would'st have it done,
And prayer by thee inspired and taught,
Itself with work be one.

—John Ellerton.

Clouds may darken the face of a friend,
And clouds may darken the sun;
But there's a friendship without an end,
And a brightness never undone.
Find it, my soul, if thou be wise,
Follow, and find, and hold the prize.
The prize of the knowledge of One,
Of One whom shadows can never dim!
Follow, and find, and cleave to him.

—Hannah Parker Kimball.

My soul her wings doth spread
And heavenward flies,
The Almighty's mysteries to read
In the large volume of the skies.

—John Habbington ("Nox nocti indicat scientiam.")

CATHOLIC TOTAL ABSTINENCE UNION.

ALIDA H. O'CONNOR, SECRETARY.

Many Catholics are circulating the petition for local option in Chicago.

The Temperance Tourist Club has chosen the Wabash Road to take it to Boston for the National Convention, August 9, 10, 11 and 12. All information concerning the membership, trip, etc., may be obtained by addressing the C. T. A. U. of America, headquarters, 55 Eldridge Ct., Chicago.

The November, December and January numbers of the Catholic Temperance Advocate are ably and interestingly edited; the national officers, Rt. Rev. Bishop Canevin of Pittsburgh, Rev. P. J. O'Callaghan, Rev. John G. Beane, Mr. J. F. Corbett, New Haven, Conn., Miss Catherine Kelly of Kansas City, Mo., Rev. J. V. Moylan, Nanicoke, Pa., and Mr. John T. Shea of Boston, all take an active interest in its publication. Mr. C. C. Copeland, an ardent Catholic Prohibitionist, has assisted greatly in making the Advocate well known throughout the United States.

Mrs. W. C. H. Keough and Mr. John F. Cunneen have spoken in many states for the Anti-Saloon League.

Rev. Father Zurcher of East Aurora, N. Y., worked with Albert Hubbard. The "Drys" won by a majority of twenty-one.

For Catholic Anti-Saloon literature, address Mr. John F. Cunneen, 1942 N. Robey street; C. T. A. U., 55 Eldridge court, Chicago, or Rev. Father Zurcher, East Aurora, N. Y.

The Paulist Fathers in charge of St. Mary's Church, 490 Wabash avenue, have two most thriving adult temperance societies, the Veronica League for women and St. Paul's Temperance Guild for men. Their four companies of boy cadets and their life and drum corps are the pride of the Illinois Union.

"WAR ON THE WHITE SLAVE TRADE."

Undoubtedly this new book by Ernest A. Bell is the classic in its line, an authoritative source of information and indictment. It is filled with words that burn and facts that scar the soul. One does not hesitate to say that if crimes like these rehearsed in this volume, are chargeable to our twentieth century civilization, it is more than time we heard a clarion call to battle against this insidious foe, this enemy that is within our city gates and battering at the very doors of our homes.

Mr. Bell has rendered a great service to our common humanity, to the physical health, the bodily integrity, the moral stamina, the very existence of the race, in this revelation of undreamed of traffic in human beings, beside which the "Congo Atrocities" pale into insignificance.

And yet this is a horrible book and its general circulation would seem to us a catastrophe. It may be necessary to publish such tales of beastliness, in order to arouse public opinion and thus put an end to this "slavery" which is worse than death, but if so it is none the less a reproach to our manhood and a contamination of our youth. General Sherman's famous definition of war was probably correct, and yet no battlefield at night-

fall, covered with corpses and trembling with the shrieks of the dying, ever presented so gruesome, so heartrending, so inhumanizing a picture of man's inhumanity to man, as does this all too accurate portrayal of the progress of this juggernaut of our "Christian" civilization."

Every mature man and woman who has regard for the sweetness and purity of womanhood, the strength and integrity of manhood, the health and progress of the race, not to mention the culture of the higher life of God in the soul, the upbuilding of the kingdom, ought to read enough of this book to become aroused to the duty of the hour, the duty not merely of political and social reform but the higher and only ultimate duty of the moral regeneration of manhood.

C. A. Osborne.

LEGENDS OF FLOWERS—THE FRINGED GENTIAN.

PREPARED BY J. M. CLIFFORD.

An old legend tells how once upon a time the queen of the fairies was out late at night. The midnight hour had passed and the silver moon had sunk out of sight. Hurrying across the fields the fairy came upon a gentian and asked for shelter.

"Who are you and why do you rouse me at this time of night?" called the gentian.

"I am the queen of the fairies," answered the belated one. "I have lost my way and would like to stay here until the morning dawns."

"Oh, if you are the queen of the fairies you can find plenty of places to sleep. Go your way and let me rest," replied the gentian.

The fairy was afraid to be out in the dark world alone. "I will seek rest elsewhere," said she; and so, approaching another gentian near by, she timidly asked, "Can you shelter a tired wanderer the remainder of the night, good flower?"

The gentian peeped out. "Poor lady!" said the flower. "Whoever you are, you are too little to be out alone in the dark. Come in and rest until the day breaks."

So the tired fairy slept soundly until the morning began to dawn. Then as she hastened away she said to the flower: "You, dear friend, and all your children shall henceforth be distinguished from the other gentians by the power which I shall give you to open and receive the warm rays of the sun when first he rises over the world."

And to this very day the fringed gentian is regarded as one of the most beautiful of all the flowers.

I wept and said, "These crumbs cannot be worth
The giving unto any;
They are so small I will not cast them forth."

Then the Master said.
"Cast forth the crumbs I gave thee; they are
bread!
Thou knowest that thy beginning
I will fulfill; thy blindness cannot see
Our Father's law of using."

—Helen Hunt Jackson

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BIG, VITAL, URGENT.

Where is the man today who does not believe in foreign missions? Whether within the church or without it, let him canvass the situation afresh and ask whether he as a candid, high-minded man can afford longer to decry or hold aloof from a movement that is sweeping on through the world with irresistible force. Perhaps he has been too busy making or spending money to be made aware of the new and appealing phases of Christian world conquest today. Maybe he does not know that President Taft has changed his attitude from one of incredulity and indifference to one of outspoken sympathy and support, that British public men of the type of Ambassador James Bryce justify and indorse missions from every point of view, material, ethical, spiritual.

Possibly such great gatherings as that of Student Volunteers at Rochester, and of laymen in New York City recently are quite beyond the reach of this man's vision. He little realizes how much of the best young life of this country is consecrated to the work of making over the Orient according to the pattern of Christ Jesus, and that a great number of American and Canadian business and professional men have, within the last year or two, waked up to the duty and joy of having some direct personal relation to the onward sweep of Christianity.

Come out into the open, brother, and chart your life afresh by the new signs in God's sky. Your trouble is ignorance and lack of vision, rather than deep-seated animosity. Maybe you have thought of foreign missions as a necessary but decidedly uninteresting appendage of the church. Probably you have conceived of its operations on the field altogether inadequately, perhaps erroneously, and never once grasped their relationships to world progress.

Foreign missions are a big undertaking. It they seemed that to the apostolic church and to Carey and Mills a hundred years or more ago, they loom up now in even larger dimensions. We know the world as they did not. We see how deeply entrenched are the old ethnic faiths and yet how powerless to satisfy many of their professed adherents. The size of the earth's population seems to militate against bringing any large proportion of these millions to surrender themselves to Jesus Christ. The amount of superstition and depravity to overcome seems well-nigh mountainous. Whether we look at South America, with its corrupt priesthood and the entire absence in any so-called Christian churches of pictures or symbols of the resurrec-

tion and ascension of Jesus Christ, or at China, India, Japan and Africa, each presenting to the missionary distinct and complicated problems, the vastness of undertaking to evangelize them almost staggers the imagination.

But the very greatness of the task constitutes its inspiration. Sober, far-sighted men say it can be done, nay, that it is being done; that old systems are being already undermined; that everywhere is the dawn of a new national life.

But it is not its bigness alone that commends any undertaking. Men must be made to see that the thing being done is worth while; that it goes deep enough to effect radical changes and produce permanent results; that it is related to the best things in the life of humanity. Foreign missions meet this test. The impressions of a reporter of a daily paper at a Student Volunteer session are in point here. Looking down from the gallery he wrote the next morning in his paper, words to this effect: "Why, these young people mean business. They are dealing with things that count."

If this is not vital and vitalizing work, where is it going forward today? When, Mr. Doubter, you wake up to the privilege of investing a dollar or a child or a prayer in foreign missions, you will soon realize that you are coming into line with the kind of activity that is making the world over.

Young men of ability, eager to make their own lives count and to add something to the wealth of the world, are seeing the missionary opportunity in an entirely different light from what it was generally represented a generation ago. They are coming to realize that virile, athletic, capable men are wanted in all mission fields today, and that a good many different kinds of talents can be employed, so that if a man has won distinction in athletics or developed administrative ability or a bent toward medicine, he can in all probability put each particular gift to good use in the interests of Christ's kingdom in China, India or Korea. That is why the foreign missionary movement is capturing some of our choicest collegians, and almost without exception, after a few years in the field, they testify that they would not think of exchanging the work they are doing abroad for any field in the United States.—The Congregationalist.

The one word that most helps is "friendship." If you and I are friends of Jesus Christ, the problems of our lives will be naturally and safely solved. If we will only be perfectly natural about it; perfectly frank and straightforward; not try to confuse it with any theological speculations or difficulties, but follow the analogy that he himself has given us of simple human friendship, I do not think that we shall ever have any serious trouble with what too often are the distortions, perplexities, annoyances that bring our Christian life into defeat and failure.—Teunis S. Hamlin.

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I'm almost sure when Santa Claus
Was young, he kept a store
As papa does. Why? O because
I wrote the week before,
And asked him if he please would bring
To me a baby brother.
I wanted that p'tic'lar thing;
Not any, any other.

On Christmas morning there it was
Beside my mamma's bed;
A little note signed "Santa Claus,"
Pinned on its blanket said:
"Dear Beth, of brothers I am out,
So bring—you can't resist her—
What you will find, I have no doubt,
Is just as good—a sister."
—Grace Wood Castle.

THE WICKEDNESS OF WORRY.

BY JOHN CLIFFORD.

It is one of our foremost medical authorities who assures us that "to worry is to miss the purpose of one's being." "It is to fail, to fail for self, to fail for others, and it is to fail gratuitously." And then he adds the pathetic confession: "The blunder (of worrying) is universal, and it is the characteristic symptom of an age" which he believes "to be the greatest in human history."

With that confession we agree. We admit that "worry is waste," and the most foolish waste—waste of the very powers and energies we require to displace it; the powers we need to subdue the world to our will, to carry our inevitable burdens, to convert tribulation into experience, and experience into patience, and patience into boldness and joy; and yet who of us is not often the victim of the fear and peevishness, the irritability and fretfulness, that find shelter under the wings of that destructive bird?

Would that waste of "power" was the only, or the chief, injury inflicted by this vice! But it is not. Everybody knows that "worry" lowers vitality, fouls the air we breathe, shuts out the sunshine, blocks the action of the recuperative forces of mind and will, and induces fatigue; and "fatigue is the chief cause of disease." With which finding the physicians of this century not only agree, but they add that it is to "worry and fear" must be attributed "an amazing proportion of all the ills that flesh is heir to."

"Agreed," again, but you sharply add, How can we escape the ever-subtle and ever-pursuing fiend? What are the weapons with which we can bring the Apollyon to the ground? Tell us how to keep the ever-insurgent foe out of our lives and lead us to peace.

Scores of times I have known men and women conquer the "worry" born of their melancholy and misery about their souls by a bracing climb up a mountain height, a walk along the seashore, the use of a gymnastic bar, a regular and intelligent care of their health. Jesus proclaimed the good news to the poor, but he did the paralytic the control of his limbs, opened

the eyes of the blind, and made the deaf to hear. His mission was to the whole man, and he both preached the gospel and healed all manner of diseases amongst the people.

The simple fact that our worst "worries" grip us at night when we are wearied with the day's cares and exhausted with the day's work, although those same "worries" are powerless to assail us when we rise refreshed and invigorated in the morning, is proof enough that it may make all the difference between victory and defeat whether we enter the combat with "worry" with clear eye, tense muscle, and bounding life, or with a jaded and worn-out body that can scarcely be dragged up to the encounter. To conquer "worry" it is a first duty to obey the laws of health. But when everything is credited to the body that can in truth be allowed, it remains that "worry" is itself a mental fact, and must be dealt with by mental rather than by physical means, by truths and principles, by thought and faith, courage and will, rather than by drugs and exercise. The mind is not only the standard, it is also the master of the man. Triumph over our moods and conditions must be won by reasoning and reflection, resolution and will, purpose and effort.

This conclusion has been forced upon us within the last quarter of a century with irresistible force. It is one of the revelations of God in these later years. Schools of mental science have proclaimed the efficacy of courage and hope, of trust and will, generated contempt for fear and despondency, displaced "fixed ideas" that cripple the mind and beggar the will, by "ideas" that give strength and bring cheer. They have said: "Fix it in the mind that 'worry' is irrational, that it saps manhood, robs the countenance of its beauty and the soul of its strength, that it reduces men to the level of barbarians and brutes, and you will recover healthy-mindedness and happiness. The reasonableness of these teachings, together with their results, form their vindication."

* * *

"Worry," according to Jesus, is a double wrong; it is not only a gratuitous folly and a glaring waste, it is first a guilty forgetfulness of the exalted value God sets on us as his children; and it is, secondly, a refusal to accept the divine assurances he has given us about the future. We are of more value than the sparrows, and yet not one of them falls to the ground without the notice of our heavenly Father. Why, then, should we, for whom he has given his Son, fear and fret? All the morrows are God's, and we are his as well as they, and therefore we may lie back on the everlasting arms, enter into his secret place, and be at peace. It is ours to live as those who are always on the eve of great revelations, as those who know that the whole forces of the universe are ordered and controlled for our well-being, and must issue in our "good": as in fact really believing that "the best is yet to be."—*Standard*.

That two souls should commit themselves with all the power of completest self-devotion in sacrifice to the same great cause, is to insure essential closeness of fellowship. And it is this fellowship that Christ offers us with himself.—*Henry Churchill King*.